Catalogue of Turkish Manuscripts in the Library of Leiden University and Other Collections in the Netherlands

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Catalogue of Turkish Manuscripts in the Library of Leiden University and Other Collections in the Netherlands

Minor Collections

By

Jan Schmidt



Universiteit Leiden
Library



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Cover illustration: Utrecht, UB Hs. 16 B 18, f. 28b. A page of a magnificently produced encyclopaedia of cosmic knowledge by İsmāʿīl Ḥaḳḳī Erżurumī (d. 1186/1772), copied and designed in Erzurum in 1241/1826, with a schematic drawing of the universe centred on the Kaaba.

LC control no.: 2001372669

This title is co-published with the Leiden University Library as

BIBLIOTHECA UNIVERSITATIS LEIDENSIS

CODICES MANUSCRIPTI XLI

ISSN 0169-8672, Volume 41

It is also Volume Four in the series *Catalogue of Turkish Manuscripts in the Library of Leiden University and Other Collections in the Netherlands*.

This publication has been typeset in the multilingual "Brill" typeface. With over 5,100 characters covering Latin, IPA, Greek, and Cyrillic, this typeface is especially suitable for use in the humanities. For more information, please see www.brill.nl/brill-typeface.

ISSN 1877-9964
ISBN 978 90 04 22190 1 (hardback)
ISBN 978 90 04 22191 8 (e-book)

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FOREWORD

The present volume is the fourth and final in a series that describe the Turkish manuscripts kept in Dutch public collections with the exception of archives. The first three volumes were published by the Leiden University Library in the years 2000, 2002 and 2006. They describe the Turkish manuscripts kept in the main Oriental collection in the Leiden University Library, the so-called *Legatum Warnerianum*, which came, so to speak, to life in 1665 with the bequest of Levinus Warner (described in the first volume). The *Legatum*, although the most voluminous collection of handwritten Oriental and Turkish texts in the Netherlands, is not the only one. There is more. Smaller collections of between only one up to a few dozens of items are kept in both the Leiden library and libraries in Amsterdam, Groningen, The Hague, Leiden, Rotterdam and Utrecht. These smaller collections are described in this volume. Inevitably, mistakes have been made in the past. I took the opportunity to repair here one of them that concerns the oversight of some Turkish texts in the *Legatum*. These are described in chapter 9. This chapter also contains descriptions of items that came to light or were acquired after the publication of the first three volumes. The chapters on the various collections is concluded by an 'Epilogue' that presents an assessment of the Dutch Turkish collection as a whole. The book is concluded with a general index which covers all four volumes.

The manuscript of the book was completed in 2003, but for various reasons, its publication was postponed until now. I would also like to take here the opportunity to show my gratitude to the staff of the Leiden University Library, and in particular to the, by now retired, keeper of the Leiden Oriental collection, Jan Just Witkam, who took the initiative to organize the cataloguing project. Personnel of the other libraries in the Netherlands covered in this book were without exception extremely helpful in giving me access to their treasures. I also thank the Dutch Research Fund (*NWO*) which financed the cataloguing project. A final word of thanks goes to my colleagues Hans Theunissen and Machiel van Crevel who gave the final push that made the publication of this book possible (and inspired me to return to my cataloguing work and resume the thread which I had left dangling about a decade ago) and to Ingrid Heijckers-Velt of Brill's who helped me in the last phase of this publication.

Jan Schmidt
Leiden, 31 August 2011

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LIST OF ABBREVIATIONS

Van der Aa	A.J. van der Aa et al. *Biographisch Woordenboek der Nederlanden*. Revised ed. 21. Vols. Haarlem ?–1878.
Aumer	I. Aumer, *Verzeichnis der orientalischen Handschriften der K. Hof- und Staatsbibliothek in München* (*Türkische Handschriften*). Munich 1875.
Ateş	Ahmed Ateş, *İstanbul kütüphanelerinde Farsça manzum eserler* I. Istanbul 1968.
b.	*ibn*, *bin* (son of)
besmele	*bismi llāhi r-raḥmāni raḥīm*
Blaškovičs	Jozef Blaškovičs, *Arabische, türkische und persische Handschriften der Universitäts-bibliothek in Bratislava*. Bratislava 1961.
BLKO	*Biographisches Lexicon des Kaiserthums Oesterreich*. 59 Vols. Vienna 1856–1890.
BNB	*Biographie Nationale publiée par l'Académie Royale de Belgique*. 1866 ff.
BNW	*Biografisch Woordenboek van Nederland*. 4 Vols., The Hague 1979–1994.
Blochet	E. Blochet, *Bibliothèque Nationale. Catalogue des manuscrits turcs*. 2 Vols., Paris 1932–1933.
Brugmans, *Catalogus*	H. Brugmans, *Catalogus Codicum Manu Scriptorum*. Groningen 1898.
BSOAS	*Bulletin of the School of Oriental and African Studies*.
Catalogue 1696	*Catalogus Insignium in omni facultate linguisque, Arabica, Persica, turcica, Chinense &c. librorum M.SS. quos Doctissimus Clarissimus Vir D. Jacobus Golius … collegit quorum auctio habebitur in Aedibus Johannis du Vivie … Ad diem XVI Octobris* … Leiden 1696.
CCA	M.J. de Goeije & M.Th. Houtsma, *Catalogus Codicum Arabicorum Bibliothecae Academiae Lugduno-Bataviae*. 2 Vols., Leiden 1888 & 1907.
CCO	R. Dozy, P. de Jong et alii, *Catalogus Codicum Orientalium Bibliothecae Lugduno-Batavae*. 6 Vols., Leiden 1851–1877.
CCOBARS	P. de Jong, *Catalogus Codicum Orientalium Bibliothecae Academiae Regiae Scientiarum*. Leiden 1862.
Churchill	W.A. Churchill, *Watermarks in Paper in Holland, England, France etc., in the XVII and XVIII Centuries and their Interconnection*. Amsterdam 1935.
Cods.	Codices

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col(s)	column(s)
d.	died
Danişmend, *Kronoloji*	İsmail Hâmi Danişmend, *İzahlı Osmanlı tarihi kronolojisi*. 2nd ed. 5 Vols., Istanbul 1971–1972.
DBF	*Dictionnaire de biographie française* I ff. Paris 1933 ff.
Divanlar	*İstanbul kitaplıkları Türkçe yazma divanlar kataloğu*. 3 Vols., Istanbul 1947, 1959 & 1965.
DNB	*Dictionary of National Biography*. London 1885 ff.
EI[1]	*Encyclopaedia of Islam*. 1st ed. M.T. Houtsma, T.W. Arnold et alii, eds. 4 Vols., Leiden & London, 1912–1942.
EI[2]	*Encyclopaedia of Islam*. 2nd ed. H.A.R. Gibb, J.H. Kramers et al. 8 Vols., Leiden & London 1954–.
Ethé	Hermann Ethé, *Catalogue of the Persian, Turkish, Hindûstânî and Pushtû Manuscripts in the Bodleian Library* II. Oxford 1930.
Fihris	*Fihris al-makhṭūṭāt al-Turkīya al-'Uthmānīya*. 4 Vols., Cairo 1987–1992. (A Survey of the Ottoman and Turkish Manuscripts of the *Dār al-Kutub al- Qawmīya* at Cairo)
Fleischer	Henricus Orthobius Fleischer, *Catalogus Codicum Manuscriptorum Orientalium Bibliothecae Regiae Dresdensis*. Leipzig 1831.
Flemming	Barbara Flemming, *Türkische Handschriften*. Wiesbaden 1968. (*Verzeichnis der orientalischen Handschriften in Deutschland*, XIII, 1)
Flügel	Gustav Flügel, *Die arabischen, persischen und türkischen Handschriften der k.-k. Hofbibliothek zu Wien*. 3 Vols., Vienna 1865–1867.
GAL	Carl Brockelmann, *Geschichte der arabischen Literatur*. 2nd ed. 2 Vols. Leiden 1946–1949; Suppl. 3 Vols., Leiden 1937–1942.
GOD	Joseph von Hammer, *Geschichte der osmanischen Dichtkunst*. 4 Vols., Pest 1836–1838.
Gölpınarlı	Abdülbâki Gölpınarlı, *Mevlânâ Müzesi Yazmalar Kataloğu*. 2 Vols., Ankara 1967–1972.
GOR	Joseph von Hammer, *Geschichte des osmanischen Reiches*. 10 Vols., Pest 1827–1835.
Götz I, II	Manfred Götz, *Türkische Handschriften*. 2 Vols. Wiesbaden 1968 & 1979. (*Verzeichnis der orientalischen Handschriften in Deutschland*, III, 2 & XIII, 4)
GOW	Franz Babinger, *Die Geschichtsschreiber der Osmanen und ihre Werke*. Leipzig 1927.
De Groot, *Ottoman Empire*	A.H. de Groot, *The Ottoman Empire and the Dutch Republic. A History of the Earliest Diplomatic Relations 1610–1630*. Leiden 1978.
Heawood	Edward Heawood, *Monumentae Charta Papyraceae* I, *Watermarks*. Hilversum 1950.

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Heeringa, *Bronnen*	K. Heeringa ed., *Bronnen tot de geschiedenis van den Levantschen handel* I (1590–1660) & II (1661–1726). The Hague 1910 & 1917.
HOP	E.J.W. Gibb, *A History of Ottoman Poetry*. 6 Vols., London 1900–1909.
Houtsma, *Correspondentie*	M.Th. Houtsma, 'Uit de Oostersche correspondentie van Th. Erpenius, Jac. Golius en Lev. Warner. Eene bijdrage tot de geschiedenis van de beoefening der Oostersche letteren in Nederland'. *Verhandelingen der Koninklijke Akademie van Wetenschappen, Afdeeling Letterkunde* 17, 116 pp. Amsterdam 1887.
İA	*İslâm Anseklopedisi*. 12 Vols., Istanbul 1940–1978.
İnal	İbnülemin Mahmud Kemal İnal, *Son Asır Türk Şairleri*. 2nd impr., 4 Vols. Istanbul 1969–1971.
JNES	*Journal of Near Eastern Studies* (Chicago)
Juynboll, *Beoefenaars*	Wilhelmina Cornelia Juynboll. *Zeventiende-eewsche Beoefenaars van het Arabisch in Nederland*. Utrecht 1931.
Karabulut	Ali Rıza Karabulut, *Kayseri Râşid Efendi Kütüphanesindeki Türkçe, Farsça, Arabça Yazmalar Kataloğu*. Kayseri 1982.
Karatay	Fehmi Edhem Karatay, *Topkapı Sarayı Müzesi Küphanesi Türkçe Yazmalar Kataloğu*. 2 Vols., Istanbul 1961.
Kashf aż-Żunūn	Gustavus Fluegel, ed., *Lexicon Bibliographicum et Encyclopaedicum a Mustafa ben Abdallah Katib Jelebi dicto*. 6 Vols., Leipzig & London 1835–1852.
KİYK	Ramazan Şeşen, Mustafa Haşim et al., *Kıbrıs İslâm Yazmaları Kataloğu*. Istanbul 1995.
Kut	Günay Kut, *Tercüman Gazetesi Kütüphanesi Türkçe Yazmalar Kataloğu* I. Istanbul 1989.
Kut, Manisa	Günay Kut Alpay, 'Bursa ve Manisa İl-Halk kütüphanelerindeki bazı Türkçe Yazmalar üzerine', in *Journal of Turkish Studies* I (1977), pp. 121–147.
Levend	Agâh Sırrı Levend, *Türk Edebiyatı Tarihi* I. *Giriş*. Ankara 1973.
Majda	T. Majda, *Katalog Rekopisów Tureckich i Perskich*. Warsaw 1968.
Medical Manuscripts	Ramazan Şeşen, Cemil Akpınar & Cevad İzgi, *Catalogue of Islamic Medical Manuscripts* (*in Arabic, Turkish & Persian*) *in the Libraries of Turkey*. Istanbul 1984 (text in Arabic).
Minorsky	V. Minorsky. *The Chester Beatty Library. A Catalogue of the Turkish Mansucripts and Miniatures*. Dublin 1958.
MS(S)	Manuscript(s)
NA LH	Nationaal Archief (National Archives, The Hague), (first department) collection 'Directeuren der Levantsche Handel'

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NA LT	Nationaal Archief (National Archives, The Hague), (second department) collection 'Legatie Turkije en de Levant'
NA SG	Nationaal Archief (National Archives, The Hague), (first department) collection 'Staten-Generaal'
Nallino	Carlo Alfonso Nallino, *I manoscritti Arabi, Persici, Siriaci e Turchi della Biblioteca Nazionale e della R. Accademia delle scienze di Torino*. Turin 1900.
Nanninga, *Bronnen*	J.G. Nanninga, *Bronnen tot de geschiedenis van den Levantschen handel* III (1727–1764) & IV (1765–1826). The Hague 1964, 1968.
Nat, 'Studie'	Jan Nat, 'De studie van de oostersche talen in Nederland in de 18e en 19e eeuw'. Diss. Purmerend 1929.
NNBW	P.C. Molhuysen, P.J. Blok et alii, *Nieuw Nederlandsch Biografisch Woordenboek*. 10 Vols., Leiden 1911–1937.
OA	*Osmanlı Araştırmaları/The Journal of Ottoman Studies*.
ÖBL	*Österreichisches Biographisches Lexicon 1815–1950*. Graz & Cologne 1957 ff.
'OM	Brusalı Mehmed Tahir, *'Osmānlı mü'ellifleri*. 3 Vols., Istanbul 1334–1343.
Özege	M. Seyfettin Özege, *Eski harflerle basılmış Türkçe eserler kataloğu*. 5 Vols., Istanbul 1971–1979.
Pertsch	W. Pertsch, *Die orientalischen Handschriften der Herzoglichen Bibliothek zu Gotha* II: *Die Türkischen Handschriften*. Vienna 1864.
Pertsch (Berlin)	W. Pertsch, *Verzeichnis der türkischen Handschriften der Königlichen Bibliothek zu Berlin*. Berlin 1889.
PhTF	*Philologiae Turcicae Fundamenta*. 2 Vols. Wiesbaden 1959 & 1964.
Représentants	Jean-Louis Bacqué-Grammont, Sinan Kuneralp et al., *Représentants permanents de la France en Turquie (1536–1991) et de la Turquie en France (1797–1991)*. Paris & Istanbul 1991.
Rieu	Charles Rieu, *Catalogue of the Turkish Manuscripts in the British Museum*. London 1888.
Rossi	E. Rossi, *Elenco dei manuscritti turchi della Biblioteca Vaticana*. Vatican City 1953.
Rypka	Jan Rypka, *History of Iranian Literature*. Karl Jahn, ed. Dordrecht 1968.
Sachau & Ethé	Ed. Sachau & Hermann Ethé, *Catalogue of the Persian, Turkish, Hindûstânî and Pushtû Manuscripts in the Bodleian Library* I. Oxford 1889.
Sarajevo	Kasim Dobrača, Fehim Nametak et alii, *Gazi Husrev-Begova Biblioteka u Sarajevu; Katalog Arapskih, Turskih i Perzijskih Rukopisa*. 6 Vols. Sarajevo 1963–1999.
SBL	*Svenskt Biografiskt Lexikon*. I ff. Stockholm 1918 ff.

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Schmidt	Jan Schmidt, *A Catalogue of the Turkish Manuscripts in the John Rylands University Library at Manchester*. Leiden & Boston 2011.
Schmidt, 'Heyman Papers'	Jan Schmidt, 'An Ostrich Egg for Golius. The Heyman Papers preserved in the Leiden and Manchester University Libraries and Early-modern Contacts between the Netherlands and the Middle East', in Jan Schmidt, *The Joys of Philology; Studies in Ottoman Literature, History and Orientalism (1500–1923)* II, 8–74. Istanbul 2002.
Schmidt, *Legation Window*	Jan Schmidt, *Through the Legation Window 1876–1926. Four Essays on Dutch, Dutch-Indian and Ottoman History*. Istanbul 1992.
Schmidt, *Opium Trade*	Jan Schmidt, *From Anatolia to Indonesia. Opium Trade and the Dutch Community of Izmir, 1820–1940*. Istanbul 1998.
Schmidt, *Pure Water*	Jan Schmidt. *Pure Water for Thrsty Muslims; A Study of Muṣṭafā ʿĀlī of Gallipoli's* Künhül-aḫbār. Leiden 1992.
Schmitz	Barbara Schmitz, *Islamic Manuscripts in the New York Public Library*. New York & Oxford 1992.
Schutte, *Repertorium*	O. Schutte, *Repertorium der Nederlandse vertegenwoordigers residerende in het buitenland 1584–1810*. The Hague 1976.
Schutte (1983)	O. Schutte, *Repertorium der buitenlandse vertegenwoordigers residerende in Nederland 1584–1810*. The Hague 1983.
Şeşen	Ramazan Şeşen, Cevat İlgi and Cemil Akpınar, *Catalogue of Manuscripts in the Köprülü Library*. 3 Vols., Istanbul 1986.
S'O	Mehmed Süreyyā, *Sicill-i ʿOs̱mānī* 4 Vols., Istanbul 1308–1315.
S'O^2	Mehmed Süreyya, *Sicill-i osmanî. Osmanlı ünlüleri*. Nuri Akbayar & Seyit Ali Kahraman, ed. 6 Vols., Istanbul 1996.
Sohrweide I, II	Hanna Sohrweide, *Türkische Handschriften*. Wiesbaden 1974 & 1981. (*Verzeichnis der orientalischen Handschriften in Deutschland*, XIII, 3 & XIII, 5)
Storey	C.A. Storey, *Persian Literature: A Bio-bibliographical Survey*. 7 Vols. London & Leiden 1925–1992.
TA	*Turkologischer Anzeiger* I ff. Vienna 1975 ff.
Taeschner, Geographische Literatur	Franz Taeschner, 'Die geographische Literatur der Osmanen'. *ZDMG* 2/77 (1923), pp. 31–80.
TDVİA	*Türk Diyanet Vakfı İslam Ansiklopedisi* I ff. 1988 ff.
Tornberg	C.J. Tornberg, *Codices Arabici, Persici et Turcici Bibliothecae Regiae Universitatis Upsaliensis*. Upsala 1849.
Tornberg (Lund)	C.J. Tornberg, *Codices Orientales Bibliothecae Regiae Universitatis Lundensis*. Lund 1850.

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TTY	*İstanbul Kütüphaneleri Tarih-Coğafya Yazmaları Kataloğları*. I. *Türkçe Tarih Yazmaları* Istanbul 1943–1962.
TYTK (Adana)	*Türkiye Yazmaları Toplu Kataloğu/ The Union Catalogue of Manuscripts in Turkey. Adana İl Halk Kütüphanesi ve Müzesi*, 01. Ankara 1979.
TYTK (Adıyaman)	*Türkiye Yazmaları Toplu Kataloğu/ The Union Catalogue of Manuscripts in Turkey*, 02. Ankara 1979.
TYTK (Ankara, Cumhurbaşkanlığı)	*Türkiye Yazmaları Toplu Kataloğu/ The Union Catalogue of Manuscripts in Turkey*, 06, pp. 13–25. Ankara 1979.
TYTK (Antalya)	*Türkiye Yazmaları Toplu Kataloğu/ The Union Catalogue of Manuscripts in Turkey*, 05. 5 Vols. Istanbul 1982–1984.
TYTK (Çankırı)	*Türkiye Yazmaları Toplu Kataloğu/ The Union Catalogue of Manuscripts in Turkey, Çankırı İl Halk Kütüphanesi Yamalar Karaloğu*. Ankara 1998.
TYTK (Giresun, Rize, Ordu)	*Türkiye Yazmaları Toplu Kataloğu/ The Union Catalogue of Manuscripts in Turkey*, 06. Ankara 1980.
TYTK (Süleymaniye, Mustafa Âşir Efendi)	*Türkiye Yazmaları Toplu Kataloğu/The Union Catalogue of Manuscripts in Turkey*, 34/iv. Ankara 1994.
TYTK (Süleymaniye, Ali Nihat Tarlan)	*Türkiye Yazmaları Toplu Kataloğu / The Union Catalogue of Manuscripts in Turkey*, 34. Ankara 1981.
TYTK (Türkiye Büyük Millet Meclisi)	*Türkiye Yazmaları Toplu Kataloğu / The Union Catalogue of Manuscripts in Turkey*, 06, pp. 29–72. Ankara 1979.
UB	University Library
Umur	Süha Umur, *Osmanlı Padişah Tuğraları*. Istanbul 1980.
Voorhoeve	P. Voorhoeve, *Handlist of Arabic Manuscripts* (*Bibliothecae Universitatis Leidensis Codices Manuscripti* VII). The Hague, Boston & London 1980.
Warner and his Legacy	*Levinus Warner and his Legacy. Three Centuries Legatum Warnerianum in the Leiden University Library. Catalogue of the Commemorative Exhibition in the Bibliotheca Thysiana from April 27th till May 15th 1970*. Leiden 1970.
Weijers, *Orientalia*	Henricus Engelinus Weijers, 'Commentarii de Codicibus Manuscriptis Orientalibus Bobliothecae Leidensis'. T.G.J. Juynboll, T. Roorda & H.E. Weijers, *Orientalia* I, pp. 297–504. Amsterdam 1840.
Yardım	Ali Yardım, *İzmir Millî Kütüphanesi Yazma Eserleri Kataloğu*. 4 Vols. Izmir 1992–1997.
Zambaur	E. von Zambaur, *Manuel de généalogie pour l'histoire de l'Islam*. Hanover 1927.
ZDMG	*Zeitschrift der Deutschen Morgendländischen Gesellschaft* (Leipzig-Stuttgart).

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TRANSLITERATION TABLE

letter	general	Arabic	Persian	Turkish
ء	ʾ			
ا	ʾ, ā			
ب	b			
پ	p			
ت	t			
ث	th	th	th	s̱
ة		t		
ج		j	j	c
چ			ch	ç
ح	ḥ			
خ		kh	kh	ḫ
خوا			khʷā	ḫō
د	d			
ذ	dh	dh	dh	ẕ
ر	r			
ز	z			
ژ			zh	j
س	s			
ش		sh	sh	ş
ص	ṣ			
ض	ḍ	ḍ	ḍ	ż
ط	ṭ			
ظ	ẓ			
ع	ʿ			
غ		gh	gh	ġ
ف	f			
ق		q	q	ḳ
ك		k	k, g	k, g
ل	l			
م	m			
ن	n			
و		ū, w	ū, w	o, ö, u, ū, ü, v
ه		h	h	h, a, e
ي	y, ī			
ى		ī, ā	ī, ā	ī, i, ı, ā

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CHAPTER ONE

AMSTERDAM, *AMSTERDAM MUSEUM*

Address: Kalverstraat 92, Nieuwezijdse Voorburgwal 357

The museum, formerly the Amsterdam Historical Museum, first opened its doors to the public in 1926. It houses the city's art collection brought together from the 17th century onward. The collection was later expanded with donations. Among the holdings of the museum is a part of the collection of fine and applied art of Abraham Willet (1825–1888), which includes a library comprizing some manuscripts, among them one Turkish item (described below), acquired though his widow, Louisa Willet-Holthuysen (1824–1895), who bequeathed her possessions to the city of Amsterdam. Two modern Turkish letters, composed for the museum for an exhibition in 1985 by two anonymous refugees describing their painful experiences in the Netherlands, are still kept in a file *tentoonstellingsdocumentatie Allemaal Amsterdammer* found in a box labelled *1985/5b*.

Literature: Geert-Jan Koot & Fransje Kuyvenhoven, "The 'Willet-Holthuysen' Collection of Books", in *Art Libraries Journal* 12/1 (1987), pp. 32–38.

Hs. LA 2047

Yūsuf u Züleyḫā يوسف و زليخا

A 16th-century illustrated copy of a narrative poem in *meṣnevī* rhyme on the story of Yūsuf and Züleyḫā by Meḥmed Ḥamdullāh, who used the pen-name of Ḥamdī (d. 909/1503). It was the first Ottoman version on this theme and was completed by the poet in 897 (1491–1492) according to the concluding chronogram: 'in exactly 897 the poor Ḥamdī finished this poem' (*sekiz yüzle toḳsan yedide temām/ bu naẓmı temām etdi Ḥamdī faḳīr*, f. 222a:2). The last word of the final chronogram (quoted below) results in the same number. The title is written in white in a gilt headpiece on f. 1b; the name of the author, *Ḥamdī Çelebi b. eş-Şeyḫ*, also in white occurs in another headpiece on f. 2a. The last chronogram is followed by a riddle colophon (cf. below). A description on the author and contents in Dutch is found on the last flyleaf, *recto*; it states that the manuscript was completed in 1562 (but cf. below). The manuscript contains nine coloured miniatures (23a, 47b, 60b,

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77b, 118b, 166a, 194b, 215b and 216a); six pages (89a–b, 153a–b, 154a–b) have, apart from the borders, remained blank but had obviously been destined for further pictures. One of these contains the year 1235 (1819–1820). (For another, incomplete, copy of the same work see Leiden, UB Cod.Or. 14.561.)

Bound in embossed dark brown leather, possibly of Western origin; cream glazed paper; (1) + 222 + (1) folios; 177 × 104 mm and 126 × 65 mm; 15 lines or less on pages containing slanting lines; catchwords; small *nesiḫ* of calligraphic quality; headings in gold and blue, occasionally in green; multiple borders in gold contained within double blue lines; rich floral illumination in gold, blue, red, pink and green on ff. 1b–2a; writing surface filled in with gold on ff. 2b–3a; completed by Meḥmed b. Ramażān in the early afternoon of Wednesday 24 *Rebīʿü l-āḫir* 969 (1 January 1562); an owner's inscription of Bursalı Ṣāliḥ Aġa at the Körḫane barracks and of 'Keyfli Ṭanacı' İbrāhīm Aġa, with a price of '54', is found on the first flyleaf, *verso*; a small circular bookplate of Abraham Willet (cf. the Introduction, above) is found on the inner back-board.

Begins (1b):

ذکر اولنماسه اول اسم الله * هر نه بشلنسه آخر اوله تباه

The work proper ends (221b):

شکر و منت خدای سبحانه * که بو نظمی بتوردی پایانه

The concluding chronogram ends (222a):

قودی اهل درده بونی یادکار * مرادی اولاردن دعای منیر

The copyist's chronogram ends (*ibidem*):

هر که این را بخواند از کرمش * یاد کردن بخیر جرسندم

Colophon (*ibidem*):

و کان الفراغ من تعلیقه فی اول الربع الثالث من الیوم الرابع فی رابع العشر الثالیث من الشهر الرابع فی تاسع العشر السابع من المایت العاشره علی ید العبد الکثیر کثا ... العصیان محمد بن رمضان [عثمان] عفی عنهما العفو المنان حامداً الله تعالی و مصلیاً علی نبیه صلا الله علیه و سلم

Catalogue entries: [Frans Coenen], *Catalogus der Bibliotheek van het Museum Willet-Holthuysen* (Amsterdam 1896), p. 208; Flemming 51 and Sohrweide II, 246, where other MSS are mentioned; see also Fihris 5144–5153 (IV, pp. 278–279); Kut, Manisa, p. 131; Schmidt 15, 60; TYTK (Süleymaniye, Ali Nihat Tarlan) 287–288.

Literature: cf. Flemming, pp. 37–38; M. Naci Onur, "Hamdullah Hamdi'nin Yûsuf ve Züleyhâ'sındaki bazı millî motifler", in *Türk Dünya Araştırmaları* 38 (1985), pp. 113–127.

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CHAPTER TWO

AMSTERDAM, *INTERNATIONAL INSTITUTE OF SOCIAL HISTORY* (IISH)

Address: Cruquiusweg 31

The IISH was founded in 1935 on the initiative of N.W. Posthumus, professor of Economic History at Rotterdam and, later, Amsterdam; the project was supported by *De Centrale* (Central Workers' Insurance and Deposit Bank), and had as its central aim the gathering and preservation of source materials on social history, in particular those concerned with the history of trade unions and workers' organisations, which otherwise—the coming world war had already begun to cast its ominous shadows—might have gone lost. One of the most spectacular acquisitions of the pre-war period was the 'party archive' of the *Sozial-demokratische Partei Deutschlands* (SPD), containing the personal collections of outstanding German radicals and socialists, among whom Karl Marx and Friedrich Engels. After the difficult war years, when the holdings which had not been evacuated out of the country were confiscated and transported to Germany, the institute saw a new period of consolidation—the major part of the possessions returned safely to Amsterdam—and expansion. At present, the collection includes more than five miles of archival documents, and many more miles of books, periodicals, pamphlets, photographs, posters, audiovisual materials, and various objects. Turkey and the Ottoman Empire only became a special focus of interest in 1986 thanks to a growing interest in the area fostered by the presence of a large Turkish minority in the Netherlands, but was particularly triggered when a large collection of Turkish publications, photographs and posters, owned by Orhan Silier, became available for purchase. Henceforward the Turkish collection, consisting of books, periodicals, and private archives with materials of interest to the history of political movements but also of literature has been steadily increasing. Although the collections are easily accessible through the Internet—most recently the non-Dutch collections have also been described in Jaap Haag & Atie van der Horst, eds., *Guide to the International Archives and Collections at the IISH, Amsterdam* (Amsterdam 1999)—I nevertheless take the opportunity here to give a succinct survey of the Ottoman/Turkish collections which contain manuscript materials, and to include some plates from one of the collections in order

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to give an idea of the many-faceted richness of the collections—for more details one should consult the on-line catalogue. I do not include here the archives of institutions such as political parties.

Anhegger archive (0,02 m)

Robert Anhegger (1911–2001), Turkologist and teacher of German, born in Vienna, who lived most of his life in Turkey, particularly from 1940 onwards; from 1961 he was director of the *Goethe Institut* in Istanbul and Amsterdam. The IISH obtained two photocopies of typescripts in German describing his travels with Andreas Tietze in Anatolia in 1936 and 1937. (See for his manuscripts and papers, including copies of the same texts, acquired by Leiden University Library, the chapter on the 'Addenda', below.)

Literature: Erik-Jan Zürcher, "Two Young Ottomanists Discover Kemalist Turkey. The Travel Diaries of Robert Anhegger and Andreas Tietze", in Jan Schmidt, ed., *Essays in Honour of Barbara Flemming* II (Harvard University 2002), pp. 359–369.

Arar archive (10.2 m)

İsmail H. Arar (1909–1993), lawyer, parliamentarian and Minister of Justice, of Education and without portfolio (1971–1973), member of the advisory committee set up by the military after the 1980 coup; author of many books on Turkish modern history. The archive contains mostly printed materials documenting late-Ottoman and Turkish history.

Bahadinli archive (0.06 m)

Yusuf Ziya Bahadinli, born 1927, writer and educator; member of the Turkish National Assembly for the Turkish Labour Party,*Türkiye İşçi Partisi* (*TİP*), 1965–1982. The archive contains documents concerning his activities on behalf of *TİP*, 1966–1977, and some letters, 1969–1982.

Fegan Archive (0.6 m)

Fuat Fegan (born 1937, disappeared 1983), leftwing political activist, friend of Hikmet Kıvılcımlı (cf. below). The archive contains documentation on various political organisations, the Cyprus question and the *Comintern*, 1957–1982.

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Kıvılcımlı archive (4.12 m)

Dr. Hikmet Kıvılcımlı (1902–1971), prolific publicist, translator of, among other works, Marx's *Das Kapital*, and political activist. Member of the *Türkiye Komünist Partisi* (*TPK*), he later, in 1954, founded his own *Vatan Partisi*; he spent twenty years of his life in prison. He escaped Turkey by fishing-boat after the military coup of 1971, and died in Belgrade, Yugoslavia, the same year. The collection contain his private papers, consisting of notebooks, manuscripts of his published and unpublished works, and various documents, some concerning his escape from Turkey, but mostly papers related to a number of organisations he had been involved with. The archive was saved by his friend, Fuat Fegan (cf. above), who fled to Sweden in 1971 and intended to write a biography of Kıvılcımlı. It was acquired in 1992 and handed over to the IISH by Latife Fegan. The autograph materials are written in a tiny Arabic script, both in pencil and ink, which is difficult to read.

Küçük archive (0.12 m)

Celâl Küçük (born 1933), trade unionist, mostly active in the rubber factory workers union, *Lastik İş*, imprisoned 1980–1984. The archive contain his prison diaries and a memoir of his incarceration, 1981–1984.

Pamukçu archive (0.85 m)

Sina Pamukçu (born 1927), political activist and trade unionist; finally assistant general secratary of *Türkiye Devrimci İşçi Sendikaları Konfederasyonu* (*DİSK*) from 1967; he moved to Brussels after the military coup of 1980. The archive, acquired in 1991, contains correspondence, notes, circulars and various documents, 1980–1987.

Sertel archive (0.03 m)

Zekeriya Sertel (1890–1980), writer and journalist; published, together with his wife, Sabiha Sertel, the monthly illustrated paper, *Resimli Ay*, from 1924, and founded the newspaper *Tan*, the offices of which were plundered by right-wing demonstrators in 1945. He lived in Azerbaijan and France between 1950 and 1977. The archive contains correspondence with his lawyer Etem Derviş, and some other documents, 1949–1954.

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Figure 1. Amsterdam, IIHS, Vâ-Nû Archive 209. Two pages of a passport issued to the writer and journalist, Aḥmed Vâlâ b. Nūrüddīn, who used the pen-name of Vâ-Nû, dated 1336 (1920), with photograph of the bearer.

Sülker archive (12.1 m)

Kemal Sülker (1919–1995), writer of novels and short stories, journalist and trade unionist. In the 1950s, he became active in the trade uninion organisation of *Türk-İş*, in the 1960s and helped to found *Türkiye Devrimci İşçi Sendikaları Konfederasyonu* (*DİSK*), and became its first secretary. In the 1970s he was one of the organisers of the Authors Uninion of Turkey, *Türkiye Yazarlar Sendikası*. The large archive contains correspondence, manuscripts of articles and studies, and various documents, mostly related to his trade union work, 1919–1993.

Vâ-Nû archive (1.4 m)

Ahmed Vâlâ Nûruddin ('Vâ-Nû', 1901–1967), writer and journalist. After a brief stint as a teacher in Bolu, he moved together with the poet Nâzım Hikmet (Ran) to Moscow where he studied at the Communist University of the Workers of the East, and returned to Turkey in 1928. He was married to the prolix novelist and translator, Müzehher Vâ-Nû (born 1912). The archive contains materials originating from both husband and wife, and

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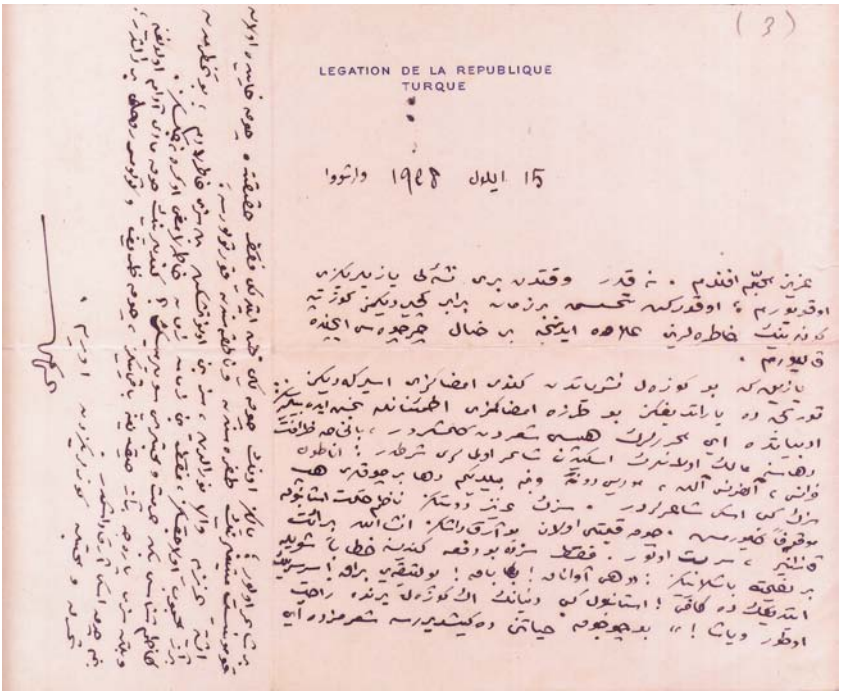


Figure 2. Amsterdam, IIHS, Vâ-Nû Archive 179. Letter from Yahya Kemal (Beyatlı), at Warsaw, to Aḥmed Vâlâ b. Nūrüddīn, who used the pen-name of Vâ-Nû, dated 15 September 1928. Sender writes addressee how much he liked his stories; all good writers were always poets first. Nâzım Hikmet had returned from Moscow under arrest. He advises addressee to write to the latter to abandon politics, and live quietly in Istanbul, the most beautiful place on earth. He could become a very good poet if he would refrain from attending and speaking in Communist meetings.

comprises correspondence, notebooks, personal papers, manuscripts, also in typescript, of literary and other works, and various documents, 1919–1996.

Among the acquisitions made since the early 2000s we find:

Dikerdem Papers (0.5 m)

Mahmut Dikerdem (1916–1993), diplomat and peace activist; ambassador to various countries; founding president of the Turkish Peace Association (*Barış Derneği*), 1977; imprisoned 1982–1985. His archive contains correspondence (1969–1992), typescripts and printed materials.

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Gül Papers (0.7 m)

Turan Gül (1940–1997), journalist; emigrated to the Netherlands in 1971. The papers contain correspondence, typescripts and other materials, mainly on Turkish migrant workers in Zaandam, the Netherlands.

İsmen Papers (0.25 m)

Fatma Hikmet İsmen (1918–2006), plant pathologist; member of various left-wing Turkish parties; senator (1966–1975) for the *TİP* (Turkish Labour Party). The archive contains diaries, notebooks and correspondence.

Kramers archive (0.12 m)

Jan Hendrik Kramers (1871–1951), Dutch Orientalist; dragoman at the Dutch Embassy in Istanbul (1915–1923); lecturer and professor at Leiden University (see also under Leiden UB, Or. 14.221–228). The archive comprises personal papers, including letters, a diary and photographs (1925, concerning a visit to Kurdistan) and printed materials. Donated in 1992 and 1993.

Olcay Papers (0.87 m)

Osman Olcay (1924–2010), diplomat and ambassador to various countries; Minister of Foreign Affairs in 1971; Turkish representative to the UN and NATO (1992–1998). The archive contains a diary (1944), manuscripts and various other papers, including letters.

* * *

Literature: Jan Lucassen, *Tracing the Past. Collections and Research in Social and Economic History: The International Institute of Social History, the Netherlands Economic History Archive and Related Institutions* (Amsterdam 1989); *The International Institute of Social History. The Department of Turkey* (Amsterdam 1991); *Sosyal Tarih: Ulusarası Sosyal Tarih Enstitüsü Türkiye Bülteni* 2 (Amsterdam 2002).

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CHAPTER THREE

AMSTERDAM, *NEDERLANDS SCHEEPVAARTMUSEUM* (NETHERLANDS MARITIME MUSEUM)

Address: Kattenburgerplein 1

The museum had its origin in a grand exhibition of Dutch shipping, the *Eerste Nederlandsche Tentoonstelling op Scheepvaartgebied*, held in Amsterdam in 1913. Not long after, in 1916, on the instigation of Queen Wilhelmina, who visited the exhibition, the *Vereeniging Historisch Scheepvaart Museum*, an association which aimed at founding a maritime museum of a nationwide scope, the museum was founded in 1921. In 1973 the expanded collection was tranferred to the monumental 17th-century Navy Arsenal, *'s Lands Zeemagazijn*, in the eastern docks, which was completely restored and refurbished in 1981. The collection comprises some materials of interest for the maritime relations between the Low Countries and the Ottoman Empire, among them three *fermān*s, A.4898(14–16), which had been acquired from the collection of Jacob Baart de la Faille (1795–1867), professor of Medicine in Groningen (1832–1865, cf. *NNBW* IV, cols. 597–598), and sold at public auction in 1868; they had formerly belonged to his grand-father, Ambroise Veijdt of the Antwerp firm of De Heijder Veijdt & Co.

Literature: Sjoerd de Meer, *'s Lands Zeemagazijn* (Zutphen 1994), esp. pp. 71–86.

A.4898(14)

A passport

An original copy of a *fermān* issued on request of the Austrian *internuntius* (*orta elçisi*) to the Porte, Baron de Herbert Rathkeal [Peter Philipp Herbert Freiherr von Rathkeal, 1733–1802, in function 1780–1789, cf. *BLKO* VI, pp. 352–357], to grant safe conduct to the ship *de Stad Lier* under Captain Dirick Lauerman [sailing for the Antwerp firm of De Heijder Veijdt & Co.] in the Mediterranean Sea, dated at the beginning of *Rebīʿü l-āḫir* 1197 (6–15 March 1783). The text is headed by a *tuġra* in gold-dusted black ink of Sultan ʿAbulḥamīd I (see Umur, pp. 270–277). A brief description in French is found on the back (4 lines).

Glazed white paper; 760 × 530 mm; 14 lines; *dīvānī*.

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A.4898(15)

A passport

An original copy of a *fermān* issued on requeste of the Austrian *internuntius* (*orta elçisi*) to the Porte, Baron de Herbert Rathkeal (cf. above), to grant safe conduct to the ship *la Dame Catherine* under Captain Hans Hoier [sailing for the Antwerp firm of De Heijder Veijdt & Co.] in the Mediterranean Sea, dated at the end of Şevvāl 1196 (28 September–7 October 1782). The text is headed by a *tuġra* in gold-dusted black ink of Sultan ʿAbulḥamīd I (see Umur, pp. 270–277). A brief description in French is found on the back (4 lines).

Glazed white paper; 760 × 530 mm; 13 lines; *dīvānī*.

A.4898(16)

A passport

An original copy of an official document, addressing *ḳāżī*s and other authorities on the way between Izmir and Istanbul, on behalf of two Dutch gentlemen (*Felemenk begzādeler*), [Lieutenant B.G.] Escher and [*aspirant de 1ère classe*, J.A.K] van Hasselt, instructing them to let the men pass along unhindered, and see to their comfort as regards lodging and horses; the document was handed over to the [Dutch] consul in Izmir. It is signed by ʿÖmer Luṭfi, *nāẓir-i iḥtisāb* (d. 1252/1836–1837, cf. *SO*[2] IV, p. 1322; see also Schmidt, *Opium Trade*, p. 49, *passim*)—the calligraphed signature is adorned with two *tuġ*s—and dated 29 *Rebīʿü l-evvel* [12]46 (17 September 1830). A signature and a seal are found on the back. (The journey of the two officers is documented in consular correspondence: the consul in Izmir, Jacob van Lennep, informed the envoy in Istanbul, Caspard Testa, on the 17th that the men had arrived on the 16th—they were crew members of the Dutch Navy brig *Kemphaan*—and would travel to Istanbul over land in the company of the cavass ʿAlī. Testa informed Van Lennep on the 28th that the men had savely arrived, and had been introduced to the *ḳapudan paşa* and the *serʿasker*. They had left the city on the previous day. See NA, file *Nederlands Gezantschap in Turkije 1814–1872*, 164 & 165.)

Glazed white paper; 540 × 300 mm; irregular *dīvānī*; 9 lines.

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CHAPTER FOUR

AMSTERDAM, *UNIVERSITEITSBIBLIOTHEEK* (UB, UNIVERSITY LIBRARY)

Address: Oude Turfmarkt 129
(Bijzondere Collecties/Special Collections)

The Library of the University of Amsterdam, not to be confused with the *Vrije Universiteit van Amsterdam* (Free University of Amsterdam), was established in 1877, when the existing *Athenaeum Illustre* was turned into a regular university. The library had formerly been a municipal library which had been founded in 1578 and housed in the New Church. It later served as library for the *Athenaeum* upon its foundation in 1632 when the manuscripts and printed books were moved from the church to the loft over its teaching rooms. Oriental languages, in particular Hebrew, were taught at the *Athenaeum* between 1686–1877, and among the professors was Joannes Willmet (1804–1835), whose manuscript collection is described below (as part of the Academy of Arts and Sciences collection, kept in the Leiden University Library). Christianus Ravius, some of whose manuscripts were acquired by the University Library of Utrecht (described below), vainly tried to get appointed professor in Hebrew in 1646–1647. The library only occasionally purchased or was donated Oriental manuscripts. The first Turkish manuscripts, parts of a 17th-century Bible translation, were acquired in 1783 from the library of a pastor of Amsterdam, Thomas Vieroot (1698–1780). In 1875 a large collection of, mostly, letters, kept in twenty boxes was offered to the municipality of Amsterdam by W.G.A. Diederichs; the texts had been gathered in the Netherlands, Germany, England, France, Italy and elsewhere, by his father, Pieter Arnold Diederichs (1804–1874), bookseller and publisher in Amsterdam. The collection, comprising *c.* 35,000 items, came into the possession of the library in 1892. With the exeption of the German and Swiss items, the collection was described in printed catalogues during the years 1893–1917. A few letters, among them official documents issued by the Porte, contain texts in Turkish or are closely related to the history of the Ottoman Empire. They are all unique, and some of the documents are of an unusual format and content. In later years, the library acquired more items in the genre, in particular a small collection of letters mostly addressed to the traveller, writer and envoy to the Porte (*internuntius*), Anton Graf

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Prokesch von Osten (1795–1876, cf. *ÖBL* VIII, pp. 301–302; Georg Pfligersdorffer, *Aus den griechischen Reise- und Zeitbildern des Grafen Prokesch von Osten*, Graz 1978, pp. 15–65), compiled by his son or one of his daughters, and purchased in the 1920s. These are described under rubric Cq, below. (I am indebted to Daniel Koster, Amsterdam, for drawing my attention to these mostly uncatalogued items.) A miscellaneous manuscipt with, mostly, Turkish texts on divination and poems, was purchased in 1923 after it had been refused by the Leiden University Library (Hs. Cn 12). A major collection containing a few Turkish texts which came in to the possession of the library was the Collection Dortmond. It comprises materials, among them texts, related to the history of writing and scripts, and was compiled during extensive travel by J.A. Dortmond (1912–1988), wholesale dealer in stationary and office materials. The collection was purchased by the library in 1975 and a selection of the materials is on permanent exhibition in the library premises. This collection comprises two Ottoman *rūznāme*s, in the form of splendidly designed and calligraphed scrolls.

Literature: C.P. Burger & J.S. Theissen, "De stedelijke bibliotheek", in *Gedenkboek van het Athenaeum en de Universiteit van Amsterdam* (Amsterdam 1932), pp. 369–391; Carla M. Faas, "Enkele opmerkelijke collecties handschriften in de Universiteitsbibliotheek van Amsterdam", in: *De Arte et Libris. Festschrift Erasmus 1934–1984* (Amsterdam 1984), pp. 93–117; Herman de la Fontaine Verwey, "The City Library in the Nieuwe Kerk 1578–1632", in: *Quaerendo* 14 (1984), pp. 163–206; E.O.G. Haitsma Mulier, C.L. Heesakkers *et alii* (eds.), *Athenaeum Illustre. Elf studies over de Amsterdamse Doorluchtige School 1632–1877* (Amsterdam 1997), pp. 27–28; J. Hellendoorn, *Schenking-Diederichs. Nederlandsche Afdeeling* (*Bibliotheek der Universiteit van Amsterdam. Catalogus der handschriften* I, Amsterdam 1899), pp. i–iv; *Universiteitsbibliotheek Amsterdam. Schriftmuseum J.A. Dortmond* (brochure published by the University of Amsterdam, without date).

Hs. VI H 2

Translation of the Bible

The translation consists of a collection of unbound quires, measuring 210 × 165 mm, with a translation by ʿAlī Ufkī, also known as Wojcieh Bobowski or Albertus Bobovius (d. *c.* 1675), who was a court musician and First Dragoman to Sultan Meḥmed IV. His handwriting, a small, often vowelled *nesiḫ*, found in some of the quires, is similar to that in the facsimile edition (by Şükrü Elçin) of his, Ufkī's, *Mecmūʿa-i sāz u söz* (Istanbul 1976). The text

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was written in 1662–1664 (cf. Neudecker, *Bible Translation*, pp. 371–372; for data on the author, see *ibidem*, p. 365n, and Hannah Neudecker, 'Wojcieh Bobowski and his Turkish Grammar (1666); a Dragoman and Musician at the Court of Sultan Mehmed IV', in *Dutch Studies on Near Eastern Languages and Literatures* 2/2 (Leiden 1996), pp. 169–192. Bobovius was charged with the translation work by Lieven Warner (Warnerus, 1619–1665), a student of the Leiden orientalist, Jacob Gool (Golius, 1596–1667), and a resident of Istanbul from 1644. In other quires, the elegant *nesḫī* hand of Shahin Kandi, a copyist employed by Golius in Leiden from 1656 onwards (cf. Juynboll, *Beoefenaars*, pp. 167–168), is recognisable. Golius was involved as a supervisor in the translation project and had Shahin Kandi apparently correct Bobovius's work—the latter's texts show a great many corrections and emendations by the copyist (see also below). The quires are preserved in an old wooden box. Other remains of the project are kept in the Leiden University Library, see under Codices Or. 386, 390, 391, 1101, 1117a and 3100 (described in the first and second volumes of this catalogue). A revised version was eventually printed as *Biblia Turcica* in Paris in 1827–1828. The box with manuscripts and additional papers was acquired by the library from the pastor Thomas Vieroot in 1783.

As is clear from the catalogue of 1858 (mentioned below), the MS included four letters related to the translation project; these had been removed by 1902, when Mendes da Costa published his new catalogue (cf. below). In one letter addressed to the merchant Laurens de Geer (1614–1666), financier of the project, Golius criticizes Bobovius's translation work, and recommends the services of 'a learned Armenian [this obviously was Shahin Kandi], who lives in Leiden' and should be charged with improving the text while making use of the existing Arabic translation (quoted in the catalogue of 1858, pp. 712–713). In one letter, kept in the Leiden University Library, Cod.Or. 1228, No. 72, Shahin Kandi himself refers to his work on the Bible (*maṣlaḥat al-Bībīya*) for which he was paid by 'Monsieur Geer' 'مسور كير' (printed in Houtsma, *Correspondentie*, pp. 69–70). What has remained in the box is two folded leaves with notes in Dutch in pencil and ink, kept in a cardboard cover. One leaf contains a list of the books of the Old testament, from Joshua onwards, with numbers of quires (*vellen*) received and handed over to Golius; the second contains lists of Bible books in two columns, with additional notes related to shipping; one lot, sent with the commander, Jan Gidionsz, was received in October 1663, a second, carried by the ship *de Son* (cf. Heeringa, *Bronnen*, II, p. 113) in June 1664. In both lists books are mentioned which are not found in this collection.

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If we turn to the extant parts (quires)—they only cover the books of the Old Testament, with the exception of the first five—we find the following:

Hs. VI H 2, a

The Book of Joshua. The work occurs twice, first (1a–44b) in the hand of Bobovius, second (45b–95a) in that of Shahin Kandi; corrections in red by Shahin Kandi in the first part; 11+13 quires, with original numbers 2–13, of two folded leaves (4 folios); (1–44) white paper; text surface 170×115 mm, varying; 15 lines; catchwords; (from f. 45) glazed cream paper; text surface 155×105 mm, varying; 13 lines; catchwords; titles, rubrics and dots in red; undated. The quires are wrapped in a folded leaf with the inscription *Josua*.

Heading (1a):

يو شع اولكى باب

Begins (*ibidem*):

١ و اولديكه تكرى قولى موسى نك وفاتند نصكره الله تعالى موسينك خدمتكارى نون اوغلى يوشعه سويليوب ديكه

Ends (95a):

٣٣ اندن هارون اوغلى العازار دخى وفات ايتدى ... دفن ايتديلر تم

Hs. VI H 2, b

Ruth, Esther, the Song of Songs & Lamentations, in the handwriting of Bobovius; one quire of 3 folded leaves (6 folios) + one quire of 4 leaves (8 folios) + one quire of 3 folded leaves (6 folios) + 2 quires of 4 folded leaves (8 folios); white glazed paper; text surface 165×125 mm, varying; 15 lines; catchwords; undated. A folded sheet wrapped around the quires contains the inscription *Canticū Canticor. Salom. Ruth Ester, Nehemia. Lamentationes Jeremiae*.

Heading (1a):

روت اولكى باب

Begins (*ibidem*):

١ اولديكه حاكملر حكم اتدكلرى كونلرده يرده قحط اولديده ...

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Ends (35b):

۲۲که بزی همان کلیت ایله رد ایدرمسین بزوم اوزریمزه قانی پك غضوب اولورمی سن

Colophon (*ibidem*):

نیاحات تمام اولدی م

Hs. VI H 2, c

The First and Second Book of Samuel, Ecclesiastes & Proverbs, in the handwriting of Bobovius; 26 quires of 2 folded leaves (4 folios) + 2+5 quires of 4 folded leaves (8 folios); (1–104) white paper, (from f. 105) white glazed paper; text surface 165×125 mm, varying; 15–16 lines; catchwords; undated. Extensive red lines, corrections and additions by Shahin Kandi in the first book.

Heading (1a):

شموال ۱ اولکی باب

Begins (*ibidem*):

۱ راماتایم صوفیمدن افرایم طاغندن بر آدم وار ایدی

Ends (159a):

۳۱اکا کندو اللرینك یمشندن ویرك آنوك عمللری آنی قبولرده مدح ایلسونلر

Colophon (*ibidem*):

امثال سلیمان تمام اولدی م م م

Hs. VI H 2, d

The First and Second Book of Samuel, copied by Shahin Kandi, with marginal corrections and additions in black and red by the same, particularly in the second book; 16 quires of two folded leaves (4 folios) + one quire of one folded leaf (2 folios) + 16 quires of two folded leaves (4 folios); the quires bear original numbers: 2–17 and 2–16; glazed white paper; text surface 155×105 mm, varying; 13 lines; catchwords; titles, rubrics and dots in red; undated. The remnant of an envelope with traces of red wax and the inscription *II Samuel* is wrapped around the quires.

Title (1a):

پادشاهلرك اولکی سفری

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Heading (1b):

شموال پیغمبرك سفری اولکی فصل

Begins (*ibidem*):

۱ راماتایم صوفیمدن افرایم طاغندن بر آدم وار ایدی

Ends (126b):

۲۵ و اوراده الله تعالی یه بر مذبحه یا پدی ... اسرائیل اوزرندن طاعون منع اولدی

Colophon (*ibidem*):

اسفار ملوکك ایکنجیسی اولدی تمام م

Hs. VI H 2, e

The Second Book of Kings (1a–43b), followed by the First Book of Kings (45a–67a), incomplete at the beginning, and unconnected parts of, at least partly, the same book (69a–92b), in the handwriting of Bobovius, with corrections in red by Shahin Kandi; 5 quires of 4 folded leaves (8 folios) and 1+7+6 quires of two folded leaves (4 folios); glazed white to cream paper; text surface 180×125 mm, varying; 15 lines; catchwords; lines and marginal corrections in red; undated. A folded sheet wrapped around the quires contains the heading '*2 Regum*', and, on the backside, two notes in, clearly, 17th-century Dutch.

Heading (1a):

ملوك ب اولکی باب

Begins (*ibidem*):

۱ و اخاب اولدکدن صکره موآب اسرائیل عاصی اولدی

Ends (1 Kings 2:9, 92b):

۹ پس شمدی اکا صوجغی باغشلمه ... انوك آق صاچلو غنی مزاده قانیله اندره سن[پس]

Hs. VI H 2, f

The First and Second Book of Kings, copied by Shahin Kandi, with marginal corrections and additions in red by the same; 35 quires of two folded leaves (4 folios) with original numbers 2–18 and 2–17; glazed white to cream paper; text surface 155×105 mm, varying; 13 lines; catchwords; titles, rubrics, dots and the colophon in red; undated. Two leaves are wrapped

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around the quires. The outer leaf contains the title: *II Boeken der Koningen*; the second, inner leaf contains, on the inside, four lines in the handwriting of Bobovius; on the outside we find the inscriptions 'ملوك ب' and '2. *Reg*.'.

Title (1a):

اسفار ملوكك اوچنجی سفری

Begins (1b):

١ اند نصكره داود پادشاه پك قوجيوب ياشلو پير اولمشيدی

Ends (139b):

٣٠ و انوك وظيفه سی هر دايم معين ايدی ... عمرك جمله ايامارنده ويرلور ايدی

Colophon (*ibidem*):

پادشاهلرك اسفاركتابی اولدی تمام

Hs. VI H 2, g

The First and Second Book of the Chronicles. They occur twice, first (1a–135b) in the hand of Bobovius, second (137a–247a) in that of Shahin Kandi; corrections and additions in red by Shahin Kandi; the word *muḳābele*, indicating a collation, is found below the first colophon on f. 135b; 8 quires of 4 folded leaves (8 folios) + 18 quires of 2 folded leaves (4 folios) + 28 quires, *idem*; (1–64) white glazed paper, (65–136) white paper; text surface 160 × 115 mm, varying; 15 lines; catchwords; (from f. 137) glazed cream paper; text surface 155 × 105 mm, varying; 13 lines; catchwords; titles, rubrics, dots and a colophon in red; undated. The quires are wrapped in a folded leaf with the inscription *II Boeken der Chroniken*.

Heading (1a):

تواريخك قسم اولی اولكی باب

Begins (*ibidem*):

١ ادم ست [شيث] آنوس

Ends (247a):

٢٣ فارس پادشاهی كورش بويله ددیكه ... تكريسی الله تعالی انوكله اولسون و چقسون

Colophon (*ibidem*):

تواريخك قسم ثانيسی اولدی تمام م

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Hs. VI H 2, h

The Book of Ezra, in the handwriting of Bobovius; 5 quires of 2 folded leaves (4 folios); white paper; text surface 165×125 mm, varying; 15 lines; catchwords; undated; kept in an envelope with the inscription *Ezra* and containing the remains of a red wax seal.

Heading (1a):

كتاب عزرا اولكى باب

Begins (*ibidem*):

١ پارس پادشاهى كورشك اولكى سنه سنده يرميا آغزندن اولان الله تعالى نك ساوزى تمام اولماسى ايچون ...

Ends (19a):

٤٤ جمله بونلر اجنبى عورتلرى آلديلر و اونلردن عورتلر وار ايدى كه اوغللر ايدنديلر تم عزرا

Hs. VI H 2, i

The Book of Nehemiah, in the handwriting of Bobovius, with one marginal correction by the same on f. 12a; 7 quires of 2 folded leaves (4 folios); white paper; text surface 165×125 mm, varying; 15 lines; catchwords; undated. A folded sheet wrapped around the quires contains the inscription *Nehemia*.

Heading (1a):

كتاب نحميا اولكى باب

Begins (*ibidem*):

١ خاخاليا اوغلى نحميانك كسلو آينده يكرمنجى ييلده اولان سوزلرى بن سوسان سراينده ايكن

Ends (27b):

٣١ و معين وقتلرده اوطون پشكشلرينى و ترفنده لرينى يا اللهم بنى ايلكه ذكر ايله

Colophon (*ibidem*):

تمام شد كتاب نحميا

Hs. VI H 2, j

The Book of Job, in the handwriting of Bobovius, with red lines and marginal corrections in red by Shahin Kandi; 6 quires of 4 folded leaves (8 folios); white glazed paper; text surface 165×115 mm, varying; 15 lines; catchwords; undated. A folded sheet wrapped around the quires contains the inscription *Job*.

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Heading (1a):

ایوب اولکی باب

Begins (*ibidem*):

عوص ولایتده بر آدم وار ایدی آنوك آدی ایوب ایدی

Ends (47b):

۱۷ اندن ایوب قوجه و سال خورده اولوب وفات ایلدی

Colophon (*ibidem*):

ایوب تمام اولدی

Hs. VI H 2, k

The Book of Job, copied by Shahin Kandi, with corrections and additions in black and red by the same; 14 quires of two folded leaves (4 folios), with the original numbers 2–14; white to light brown paper; text surface 155×105 mm, varying; 13 lines; catchwords; titles, rubrics, dots and the colophon in red; undated. A leaf with the inscription *Liber Job* is wrapped around the quires.

Title (1a):

کتاب ایوب الصابر

Heading (1b):

ایوب الصدیقك کتابی اولی فصل

Begins (*ibidem*):

۱ عوص ولایتنده بر آدم وار ایدی آنوك آدی ایوب ایدی

Ends (55a):

۱۷ اندن ایوب قوجه و سال خورده اولوب وفات ایلدی

Colophon (*ibidem*):

صدیق صابر ایوبك سفری تمام اولدی

Marginal note (*ibidem*):

ایوبك جمله ایام حیاتی یوز قرق ییل ایدی اشبو اخباری سریانی دلندن عربیه ترجمه اولنمشدر و ایوب حضرت ابراهیمك آلتنجیسی ایدی

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Hs. VI H 2, l

Psalms, Isaiah & the Book of Judges. The books occur twice, both in the hands of Bobovius and Shahin Kandi. The Book of Psalms occurs in a draft copy, incomplete at the end (it breaks off in the 118th Psalm, verse 168), of Shahin Kandi, with extensive corrections and additions in red by the same (1b–109a), followed by that in Bobovius's handwriting (113a–230b) with lines and additions in red by Shahin Kandi as well as marginal notes (in Persian) in red by the same indicating faults and corrected parts; 28 quires, with original numbers 2–28, of two folded leaves (4 folios) + 9 quires of 2 folded leaves (4 folios) + one half leaf (1 folio) + one folded leaf, holding half a leaf (3 folios) + 11 quires of 2 folded leaves (4 folios) + 4 quires of 4 folded leaves (8 folios) + one folded leaf (2 folios). The Psalms are followed by a copy of the Book of Isaiah by Shahin Kandi (231a–336a), with a few marginal corrections in black and red by the same, and a copy of the same book in Bobovius's handwriting, with lines and corrections in red by Shahin Kandi, particularly at the beginning (337a–424b)—a slip of paper with a note on the translation- and copy-work by Shahin Kandi is found between ff. 346b–347a; 25 quires, with original numbers 2–25, of 2 folded leaves (4 folios) + 3 quires of one folded leaf (2 folios) + 3 quires of 2 folded leaves (4 folios) + one quire of one folded leaf (2 folios) + 3 quires of 2 folded leaves (4 folios) + one quire of one folded leaf (2 folios) + 15 quires of 2 folded leaves (4 folios). Finally, there is the Book of Judges, both in a neat copy by Shahin Kandi (425b–472b) and by Bobovius with the usual emendations by Shahin Kandi (473a–516b); 12 + 11 quires of 2 folded leaves (4 folios). White to light brown paper; glazed white paper in ff. 113–230.

Title (1a):

اسرائیل پادشاهی علیه السلام داود پیغمبرك مزامیری

Heading (1b):

داود پیغمبرك اولکی مزموری

Begins (*ibidem*):

۱ نه موتلو اول آدمه که یرامزلرك مشامره سنده کزمدی

Ends (516b):

۲۵ اول کونلرده اسرآئیلده پادشاه یوق ایدی هر آدم کند و کوزینه ایو کورینئی ایشلردی

Colophon (*ibidem*):

حاکملر کتابی تمام اولدی

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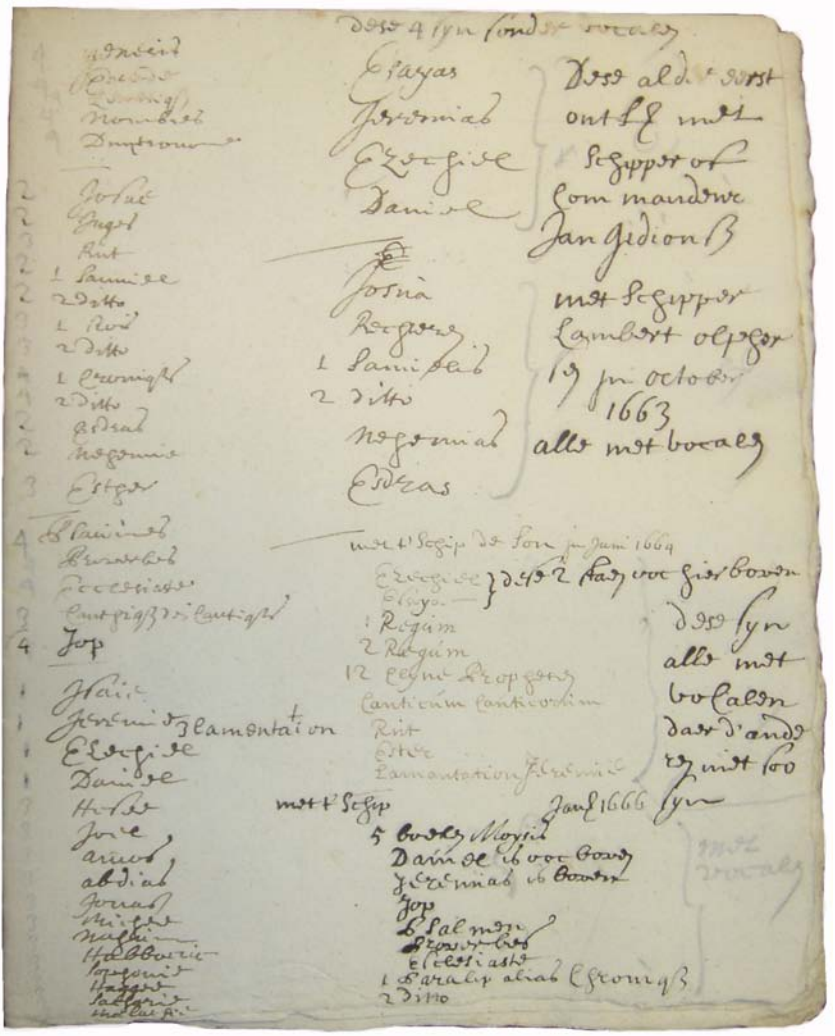


Figure 3. Amsterdam, UB Hs. VI H 2, l. A slip of paper with notes on the translation- and copy-work by Shahin Kandi found in a translation by Bobovius of the Book of Isaiah between ff. 346b–347a.

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Hs. VI H 2, m

The Book of Jeremiah. The work occurs twice, first (1a–100a) in the hand of Bobovius, second (101b–223a) in that of Shahin Kandi; corrections by Bobovus and Shahin Kandi (in red) in the first part; 12 quires of two folded sheets (4 folios), wrapped by one folded sheet + one folded sheet (2 folios) + 12 quires of the same type + 31 quires, *idem*, with original numbers 2–30 (7 occurs twice); (1–100) white paper; text surface 160×110 mm, varying; 15 lines; catchwords; (from f. 101) glazed cream paper; text surface 155×105 mm, varying; 13 lines; catchwords; titles, rubrics, dots and a colophon in red; undated.

Heading (1a):

كتاب يرميا اولكى باب

Begins (*ibidem*):

١ بنيامين ولايتنده عناتوتده كى اماملردن اولان خلقيا اوغلى يرمييانك سوزلريدر

Ends (223a):

٣٤ و بابل پادشاهندن اكا معين اولمنش ... جمله عمرنك كونلرنده تا اولدوكى كونه دك

First colophon, with verses (by Bobovius, 100a):

تمت الكتاب يرميا

يرميا كتابى اولمشدر تمام * چو لطف اتدى خدا و مرد هام

بيك اوجيوز التمش درت در آياتى * رب الحى يتشدر سون حياتى

يخرقل كتابينه باشليالم * مبهم رموزاتنى آكليالم

Second colophon, with a note (by Shahin Kandi, 223a):

ارميا شد تمام

اشبو ارميا و اشعياء و دانيال جمله سى بصمه كتاب اولمسى روا كور نور اما خرقيال روا كورنمز زيرا بعضى خبطى وار تصحيحه محتاج

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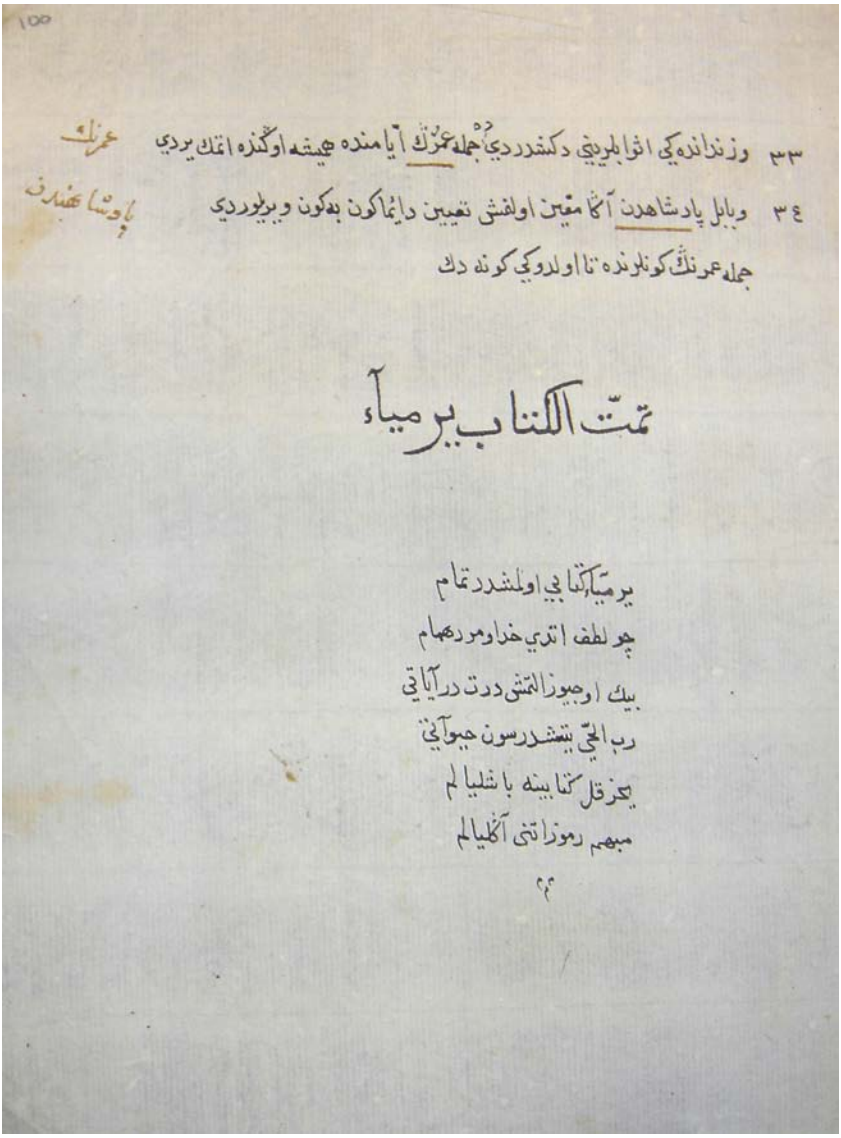


Figure 4. Amsterdam, UB Hs. VI H 2, m, f. 100a. The final page of a translation of the Book of Jeremiah (f. 100a) with a colophon and copyist's verses by Bobovius, made in the 1660s in Istanbul.

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Hs. VI H 2, n

The Book of Ezekiel. The work occurs twice, first (1a–92b) in the hand of Bobovius, second (93b–196a) in that of Shahin Kandi, and is followed (197b–204b) by the beginning of the same book, also in the hand of Shahin Kandi; a few corrections and additions in black and red by the same; 23 + 26 + 2 quires of two folded leaves (4 folios)—the second series show original numbers 2–26; (1–92) white paper; text surface 165 × 120 mm, varying; 15 lines; catchwords; (from f. 93) glazed cream paper; text surface 155 × 105 mm, varying; 13 lines; catchwords; titles, rubrics and dots in red; undated.

Heading (1a):

كتاب يخرقل اولكى باب

Begins (*ibidem*):

١ و اولديكه اوتوزنجى ييلده دوردنجى آيك بشنجى كونده بن كبار ايرماغك

يانده اسيرلك جماعتى آراسنده ايكن ...

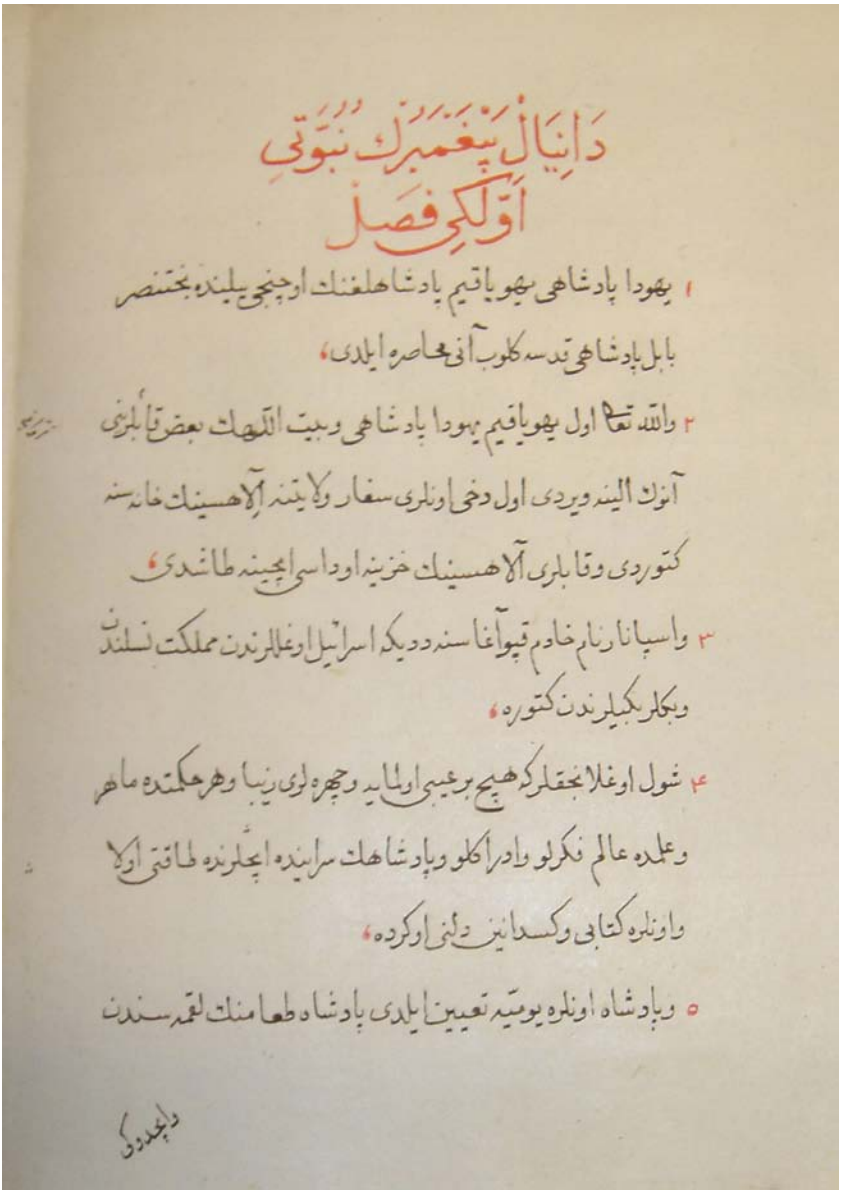
Ends (Ezekiel 2:3, 204b):

٣ و بكا ددى اى آدم اوغلى بن سنى اسرائيل اولادينه كوندررم ... و با بالرى بكا كناهكار تا بو كندو كونه دكين [و پك]

Hs. VI H 2, o

The Book of Daniel. The work occurs twice, first (1a–33b) in the hand of Shahin Kandi, second (35a–63a) in that of Bobovius; a few marginal corrections in black and red in the hand of Shahin Kandi; 2 quires of one folded leaf (2 folios) + 7 quires of 2 folded leaves (4 folios) + one quire of one folded leaf (2 folios) + 7 quires of 2 folded leaves (4 folios) + one quire of one folded leaf (2 folios); quires in the first part bear the original numbers 2–9; (1–34) white glazed paper; text surface 155 × 105 mm, varying; 13 lines; catchwords; titles, rubrics, dots and a colophon in red; (from f. 35) white paper; text surface 165 × 120 mm, varying; 15 lines; catchwords; undated. The quires are wrapped in a folded leaf with the inscription *Daniel*.

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دانیال پیغمبرك نبوتی

اولکی فصل

۱ یهودا پادشاهی یهویاقیم پادشاهلغنك اوچنجی یلنده بختنصر
بابل پادشاهی تدسه کلوب آنی محاصره ایلدی،

۲ والله تعالی اول یهویاقیم یهودا پادشاهی وبیت اللهك بعض تألیفی
آنوك الینه ویردی اول دخی اونلری سفار ولایتنه آلاهسینك خانه سنه
کتوردی وقابلری آلاهسینك خزینه اوداسی اچینه طاشدی،

۳ واسپانا نام خادم قپوآغاسنه دیدی اسرائیل اوغللرندن مملکت نسللرندن
وبکلر بکیلرندن کتوره،

۴ شول اوغلانجقلرکه هیچ برعیبی اولمایه وچهره لری زیبا وهرحکمتده ماهر
وعلمده عالم فکرلو وادراکلو وپادشاهلك سرایینده ایکلرنده لیاقتی اولا
واونلره کتابی وکسدانیین دلنی اوگرده،

۵ وپادشاه اونلره یومیه تعیین ایلدی پادشاه طعامندن لقمه سندن

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Figure 5. Amsterdam, UB Hs. VI H 2, o, f. 1b. The first page of a neat draft of a translation by Bobovius of the Book of Daniel copied by Shahin Kandi, who was employed by the Leiden orientalist, Jacob Golius, in the 1660s.

Heading (1b):

دانيال پيغمبرك نبوق اولكى فصل

Begins (*ibidem*):

١ يهودا پادشاهى يهوياقيم پادشاهلغنك اوچنجى يلينده نبختنصر بابل پادشاهى قدسه كلوب آنى محاصره ايلدى

Ends (63a):

١٣ سن آرتوق صوكيكه وار و راحة ايله صوك كونلره دك نصيبكده طوره سن

Colophon (*ibidem*):

تمت كتاب دانيال و الله اعلم بالصواب

Hs. VI H 2, p

Hosea, Joel, Micah, Amos, Jonah, Obadiah, Habakkuk, Zechariah, Zephaniah, Nahum, Haggai & Malachi, in the handwriting of Bobovius; 3 quires of 5 folded leaves (10 folios) + one quire of 4 folded leaves (8 folios) + 9 quires of 2 folded leaves (4 folios), the last two groups being wrapped in a folded leaf; white glazed paper; text surface 165×115 mm, varying; 16 lines; catchwords; undated. A folded sheet wrapped around the quires contains the inscription *XII. kleine Propheeten*.

Heading (1a):

هوشع اولكى باب

Begins (*ibidem*):

١ عزيا يوتام اخاز يخزقيا يهودا پادشاهلرينك ايامنده ...

Ends (75b):

٦ و با بالرن قلبى اوغللره هم اوغللرك قلبى با بالرينه توجه ايليه تا كه بن كلوب يرى احترام اتيم

Colophon (*ibidem*):

ملاكى تمام اولدى

Hs. VI H 2, q

Three folded leaves of coarse white paper with titles of Bible books which had been wrapped around some of the quires of **c**, described above. The titles in Dutch: *De Psalmen*, *Prediker* and *Spreuken van Salomo*, did not match the contents of the relevant quires and were removed in December 2002 in order to avoid confusion.

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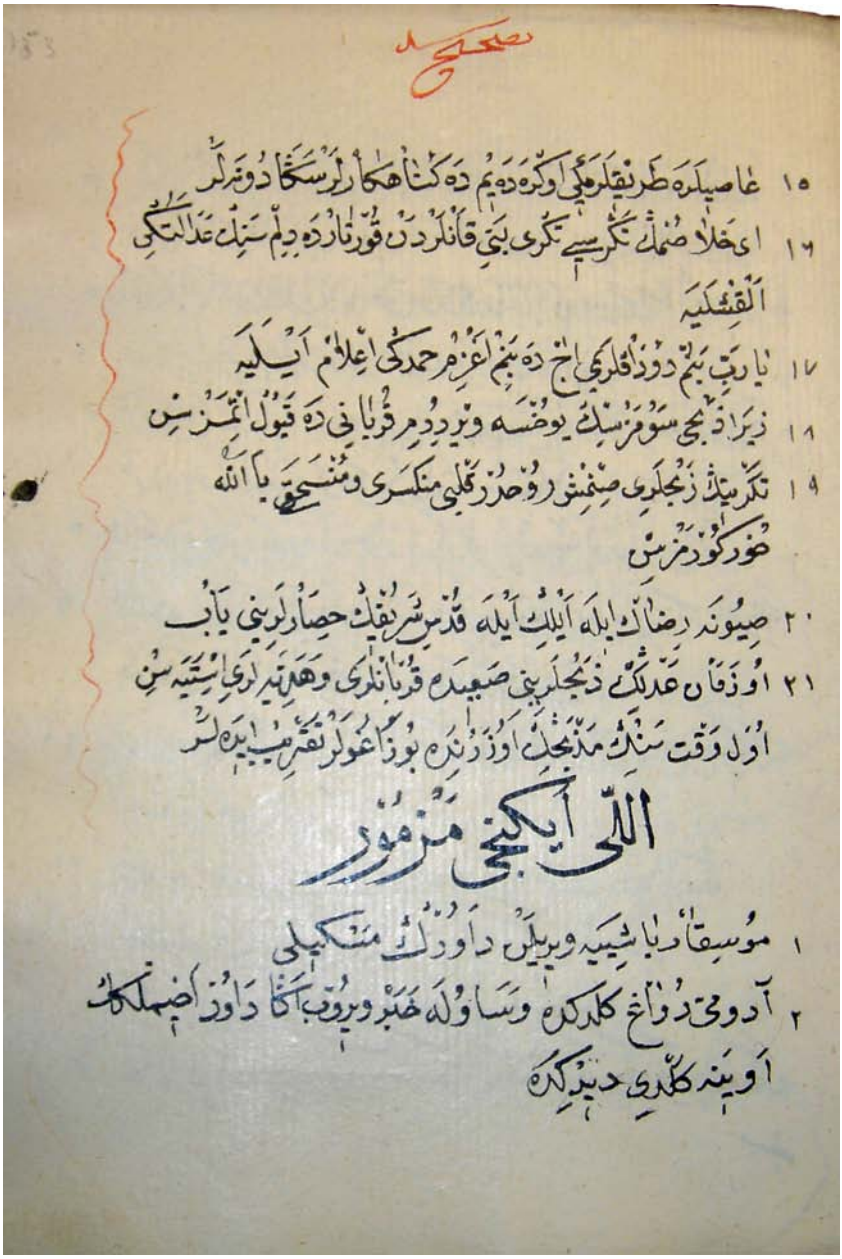


Figure 6. Amsterdam, UB Hs. VI H 2. A page of the translation of the Book of Psalms by Bobovius (f. 153a), with a note (in the upper margin) by the copyist Shahin Kandi stating that the passage, indicated by a red line in the left margin, had been corrected.

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* * *

Catalogue entries: *Catalogus van de bibliotheek der stad Amsterdam* IV (Amsterdam 1858), pp. 711–713; M.B. Mendes da Costa, *De handschriften der Stedelijke Bibliotheek met de latere aanwinsten* (*Bibliotheek der Universiteit van Amsterdam. Catalogus der handschriften* II, Amsterdam 1902), 49 (p. 9).

Literature: B. Flemming, "Zwei türkische Bibelhandschriften in Leiden als mittelosmanische Sprachdenkmäler", in *WZKM* 76 (1986), pp. 111–118; Hannah Neudecker, *The Turkish Bible Translation by Yaḥya bin ʿIsḥaḳ, also called Ḫaki* (Leiden 1994).

Hs. Cn 12

A miscellany

The mansucript consists of three unbound quires with texts, mostly copied by one scribe. The outer and inner front-covers are filled with lengthy quotations in Arabic. The manuscript is accompanied by a description of the contents in Dutch by Dr Büchner on headed notepaper of the Leiden Unversity Library; a hand-witten letter in Dutch from L.A. de Vries (in Dresden) to Burger, librarian of the Amsterdam University Library, dated 28 September 1923, offering the manuscript (a *Turksch tooverboek*) for sale—an added note by the librarian suggests sending the manuscript to Leiden; a typed letter in Dutch from the librarian of the Leiden University Library to Burger, dated 27 October 1923, declaring that the manuscript was returned after it had appeared that the 'gentlemen of the Oriental department' had sent it back 'being of insufficient importance for the Leiden collection'. The valutation ranged between one and two and a half guilders. We find the following items:

(**1**) ff. 1a–8b

An incomplete, late 17th-century copy of a work, not identified, on cosmology and calendar science which is given the form of a colloquy between İskender (*ẕū l-ḳarneyn*) and his teacher, Arisṭus (Aristotle). The beginning is lacking, as do at least two central leaves (four folios) of the (first) quire: the catchwords on ff. 3b, 4b and 5b do not match the first words on the following pages. The work ends (from f. 4a) with a discussion of the astrological characteristics of the consecutive days of the week, followed by a prayer in Arabic. The discourse is punctated with anecdotes (*ḥikāye*). Marginal

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corrections and additions. Two distichs by Nevʿī are added in the right margin of f. 8b. The colophon (*ibidem*) is followed by Arabic verses, among them by Fużūlī.

Begins (1a):

انجویه قدرت قطریه نظر ایتدی اول طاقت کتورمیوب صو اولدی بر زمان [؟] موجه اوروب چالقندی نیچه مدة کچدی اول صویه نظر ایلدی

Ends (5b):

... بو دعاء یازوب ... بعون الله الهادی اسماء شریف بودر ... ولا حول و لا قوة الا بالله العلی العظیم

Colophon (*ibidem*):

و کان الفراغ منه عن ید الفقیر المحتاج الی رحمت ربه البصیر مستغنا بالله الولی الصمد محمد بن علی بن احمد غفر الله له ولوالدیه ولاستاده و احسن الیهما والیه فی اواسط شهر محرم الحرام حزانا الله فی الدارین بالانعام و فی سنه تسعین و الف بعد هجرة من له العز و الشرف علیه افضل الصلواة و اکمل التحف

(2) ff. 9a–16b

A collection of tables, diagrams and poetry

The first three tables/diagrams (9a–10a) are of an astrological nature: the first two list ten and twelve characteristics respectively of the twelve signs of the Zodiac. The margins of f. 9b also contain two tables indicating the numerical value of the letters of the alphabet according to two different methods of reckoning, *cümel-i kebīr* and *cümel-i ṣaġīr* (cf. İsmail Yakıt, *Türk-İsmâm Kültüründe Ebced Hesabı ve Tarih Düşürme* (Istanbul 1992), pp. 36–39). A third diagram describes the influence on earth, for example on the weather, of the various mansions of the moon (*menzil*). The tables/diagrams are followed, on f. 10b, by an abbreviated *Cefr-i Hażret Imām ʿAlī*, a treatise on onomancy (10 lines), ascribed to the Caliph ʿAlī; it begins:

هذا جفر مختصر یوز اوتوز ایکی حرفدر شرطی اولدرکه بر فاتحت الکتاب و بر کره بو ایت کریمه اوقویه ...

It is followed on the same page by three distichs in Arabic. The final pages of this (second) quire are filled with brief quotations in Arabic, Persian and Turkish, mostly verses. Among the Turkish texts are: *müfred*s by Nevʿī Efendi (11a); a distich by the copyist (*müḥarrirühü*), who used the pen-name of Fedāyī (12a); and chronograms on the death of Monlā Ḫusrev (dated 885/1451, 12a), of Sultan Meḥmed (*idem*), on the accession to the throne of Sultan Selīm (dated 918/1512–1513, *ibidem*), on the death of shaykh Sünbül ʿAlī (dated 936/1529–1530, *ibidem*), of Kemāl Paşazāde (12b), by Hāşimī

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Figure 7. Amsterdam, UB Hs. Cn 12, 13–14a. Two pages from a miscellaneous work with divinatory diagrams, 17th century.

Efendi on [the death of] Aḫızāde Efendi (*ibidem*)—in a Persian heading it is explained that each hemistich [of the total of twelve] contains a date—and on the death of Ebūssuʿūd (*ibidem*).

The last quire contains a diagram (13a) indicating the auspicious moments and ways for approaching the sultan, followed by a brief explanation (*her kim bir pādişāh ḥużūrına varmaḳ dileyse anunī meclisini şöyle ki ẕikr olunur* …); a double table with two explanations (13b–14a) for detecting the amiable or hostile disposition of a loved one by way of the numerical characteristics of that person's name; a double astrological table showing the signs of the Zodiac for each hour of each day of the week as well as the inauspicious hours (*sāʿāt-i şīb*). The last pages are again filled with Arabic, Persian and Turkish quotations. The Turkish items are: poetical fragments by Nevʿī (15a, 15b, 16a), Niksārīzāde Efendi (16a), Yaḥyā Efendi b. Zekeriyā Efendi (16a), by the copyist (16b), and chronograms on the death of the *müftī*, ʿAlī Çelebi (dated 932/1525–1526, 16b), of Ṣunʿullāh Efendi by Fāyıżī Efendi (*ibidem*), and of Bostānzāde Efendi (dated 1000/1591–1592, *ibidem*).

* * *

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Four unbound quires, kept in a folded cover of orange cardboard; glazed paper of varying colours: cream, orange, yellow and pink; 16 folios; 202×141 mm and (1) 155×100 mm; (1) 23 lines; *nesiḫ*, *dīvānī* (2a–8b), and *taʿlīḳ* (first 9 lines on f. 1a); tables/diagrams in black and red, or in blue, red and green (10a); (1) rubrics in red and green (from f. 4a); occasional lines and dots in green and white; (1) was completed by Meḥmed b. ʿAlī b. Aḥmed in the middle of *Muḥarrem* 1090 (22 February–3 March 1679). Acquired from L.A. de Vries in 1923 (cf. above).

Hs. Cq 42a–f

Letters

Five brief letters in French of varying format, from 'Aali Pascha' to Anton Graf Prokesch von Osten (see the introduction to this chapter). The latter was *internuntius*, later ambassador to the Porte, from 1855 onwards. ʿĀlī Meḥmed Emīn Paşa (d. 1288/1871), diplomat and statesman, was many times grand vizier and minister of foreign affairs (cf. *SO*[2] I, pp, 269–270). The letters are of little historical importance, and mostly concern the banalities of diplomatic life such as the exchange of presents and visits—**f** proposes an audience with the Sultan in the company of Von Prokesch's son [Anton, 1837–1919] and a travel companion. They are dated 26 June 1862 (**a**); 4 November 1862 (**b**); and 29 June 1871 (**d**)—ʿĀlī Paşa died on 8 August—undated are **c** and **f**. There is one note (**e**) in Turkish in pencil: *bir ḳıṭʿa mektūb Avusturya sefāreti ṭarafından gelüb vāṣıl oldı*, signed Muṣṭafā and dated 4 *Şevvāl* 1280 (3 March 1864). Three envelopes have been preserved in the file.

Hs. Cq 43

A letter

A note in French, 220×180 mm, from 'Aarifi Pascha' to Anton Graf Prokesch von Osten (see the introduction to this chapter), dated 14 January 1859. ʿĀrifī Aḥmed Paşa (d. 1313/1895), was a translator and diplomat, later also minister of foreign affairs; between 1274/1858 and 1286/1869 he was translator for the *Dīvān* (*Dīvān-i hümāyūn tercümānı*), cf. *SO*[2] I, pp. 321–322. The text reads: *Mon Cher Baron, J'ai l'honneur de vous informer que l'Irade-Imp: de l'investiture du Prince Miloch vient de sortire* [*sic*]. *Je profite de cette occasion pour vous offrir l'assurance de ma très haute consideration. A Aarifi.*

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Hs. Cq 44

A letter

A letter in French, 271×210 mm, two pages of text, from 'Méhéméd Ali [Pascha]', *ministre de la Marine, Grand Amiral de l'Empire*, to Anton Graf Prokesch von Osten (see the introduction to this chapter), dated 16 August 1858. In the letter the pasha thanks Von Prokesch for the 'compliments' received through Mr. le Bidard, and expresses his joy that his addressee had had a good journey and had arrived safe and sound [in Vienna]. (Vizier Meḥmed ʿAlī Paşa, d. 1285/1868, statesman and navy officer, was many times *ḳapudan-i deryā*, for the fourth time between 1271/1855 and 8 *Muḥarrem* 1275/18 August 1858, cf. *SO*[2] III, pp. 956–957.)

Hs. Cq 45a–c

Letters

Three brief letters in various formats in French from Boghos Yūsuf Beg to Anton Graf Prokesch von Osten (see the introduction to this chapter). Boghos Yūsuf Beg (d. 1844) was secretary and, from 1826, minister for trade and foreign affairs, to Muḥammad ʿAlī Pasha, semi-independent governor and vice-roy of Egypt between 1220/1805 and 1264/1848 (cf. Arthur Goldtschmidt Jr., *Biographical Dictionary of Modern Egypt*, Boulder, Colorado & London 2000, p. 40). Prokesch von Osten was officer with the General Staff of the Austrian Mediterranean Fleet between 1827 and 1848. In 1833 he was sent to Muḥammad ʿAlī as an intermediary between the latter and Sultan Maḥmūd II—war, developing desastrously for the Ottomans, had been raging since 1831, and peace was only restored in June 1833; from 1834 Prokesch was also envoy to the new court of King Otto of Greece. The letters are (**a**) a note informing Prokesch that he would be received by Muḥammad ʿAlī on the next day, at Alexandria, dated 3 April 1833 (cf. Prokesch's Diary, p. 179: *4 April. Übergebe Boghos-Jussuf-Bey mein Kreditiv …*); (**b**) a note thanking Prokesch for a letter addressed to the vice-roy, congratulating him with the cease-fire reached [at Kütahya, cf. Diary, p. 180], at Alexandria, 16 April 1833; and (**c**) a note thanking Prokesch for his letters of 24 and 27 February, and regretting he had not responded to one written on 14 February 1835, at Alexandria, dated 13 March 1836.

Literature: *Aus den Tagebüchern des Grafen Prokesch von Osten k. u. k. österr-ungarn. Botschafters und Feldzeugmeisters 1830–1834* (Vienna 1909).

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Hs. Cq 46

A letter

A letter in French, 223×170 mm, three pages of text, from 'Cabouly Pacha' to Anton Graf Prokesch von Osten (see the introduction to this chapter), at Istanbul, dated 29 November 1871. Ḳabūlī Meḥmed Paşa (d. 1294/1877), statesman and diplomat, was dismissed as minister of trade in *Cemāẕī l-āḫir* 1288/August–September 1871 (cf. *SO*[2] III, pp. 854–855). The pasha thanks Prokesch von Osten for his letter; he was not depressed because of his dismissal—that had happened before—but regretted the loss of a friend, and hoped to see Prokesch before his departure [to Austria]; finally he discusses his coin collection, a part of which he was going to sell to make some money. (See also under Hs. Diederichs 136 K, below).

Hs. Cq 48a–d

A miscellany

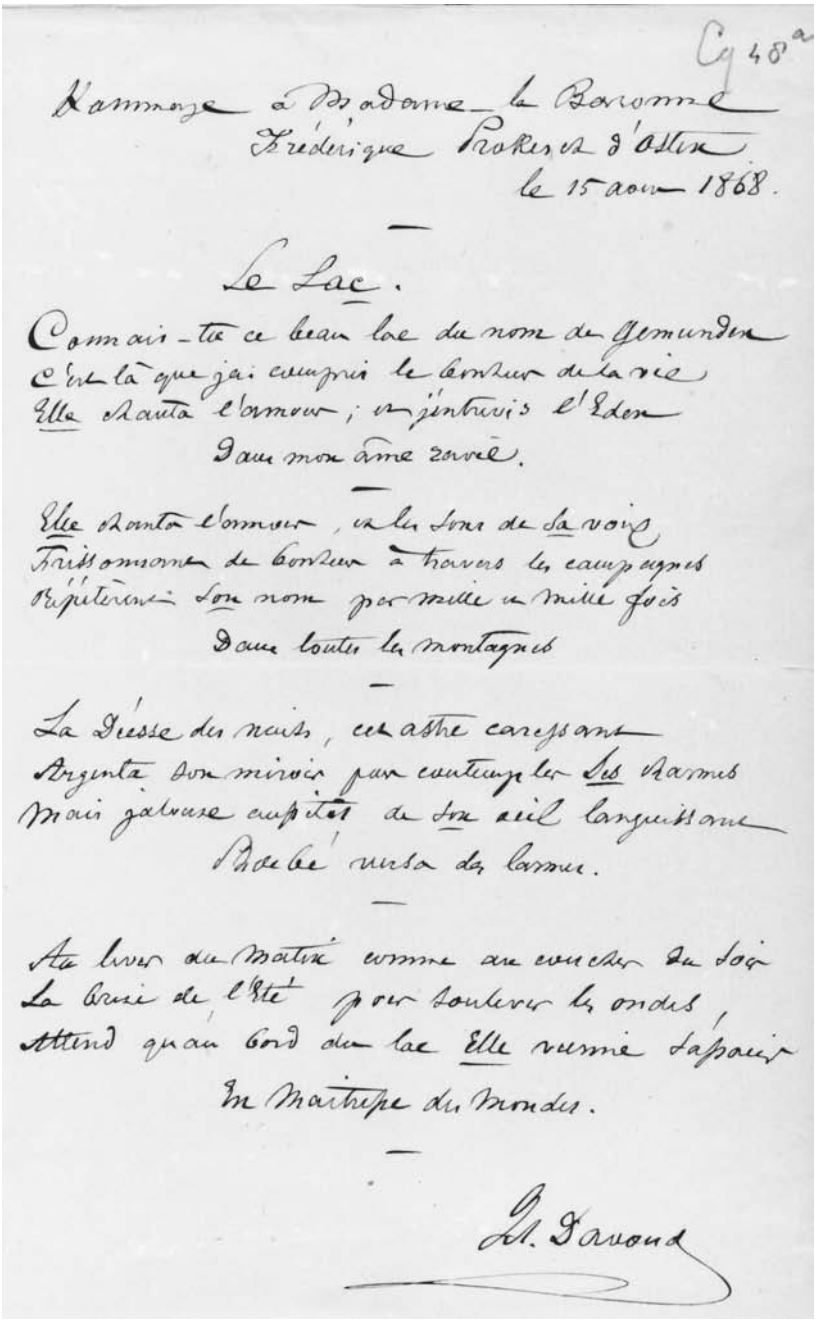
Four sheets of paper in varying format with copies of French poems, among these *Le Lac* by Alphonse de Lamartine (1790–1869). These were sent by 'Davoud Pacha', minister of Public Works, to Frederike Gossmann (1838–1906), actress, who married Anton Graf Prokesch von Osten (1837–1919), see *ÖBL* II, p. 35. Dāvud Paşa, a Catholic Armenian, was the first non-Muslim to become Ottoman minister; he was in function between 1868 and 1871 (cf. Yılmaz Öztuna, *Devletler ve Hânedanlar. Türkiye (1074–1990)* II (Ankara 1989), p. 1061). The first item (**a**), is dated 15 August 1868. Added is a photograph of the pasha by Maison Levitsky, 22 rue de Choiseul, Paris.

Hs. Cq 49a–d

Letters

Four brief letters in various formats in French from 'Fuad Méhémed Pascha' to Anton Graf Prokesch von Osten (see the introduction to this chapter). (Keçecizāde) Fu'ād Meḥmed Paşa (d. 1285/1869), diplomat and statesman (cf. *SO*[2] II, pp. 539–540), was many times minister of foreign affairs and grand vizier. The letters, on day-to-day affairs, were written from the Sublime Porte or Camlıca, and only two are dated: (**a**) 1 May 1867, and (**b**) 24 June 1862. Of some interest is **c**, undated, which is concerned with 'measures' regarding the *embouchure du Danube* and the *Île des serpents*.

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Cq 48a

Hommage à Madame la Baronne
Frédérique Prokesch d'Osten
le 15 août 1868.

—

Le Lac.

Connais-tu ce beau lac du nom de Gemunden
C'est là que j'ai compris le bonheur de la vie
Elle chanta l'amour ; je peintrais l'Eden
Dans mon âme ravie.

—

Elle chanta l'amour, sur les bords de la voie
Tristement accoudée à travers les campagnes
Répétèrent son nom par mille et mille fois
Dans toutes les montagnes

—

La Déesse des nuits, cet astre caressant
Argenta son miroir pour contempler ses charmes
Mais jalouse emportât de son œil languissant
Pudeur cacha des larmes.

—

Au lever du matin comme au coucher du soir
La brise de l'été pour soulever les ondes,
Attend qu'au bord du lac elle revint s'asseoir
La Maîtresse des Mondes.

—

M. Davoud

Figure 8. Amsterdam, UB Hs. Cq 48a. A quotation from Lamartine's *Le Lac* sent by Dāvud Paşa to Frederike Prokesch, *née* Gossmann, 1868.

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Figure 9. Amsterdam, UB Hs. Cq 48a. A photograph of Dāvud Paşa, sent by him to Frederike Prokesch, *née* Gossmann, 1868.

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Hs. Cq 50

A letter with translation

The Turkish letter, glazed white paper, 255×155 mm, from Meḥmed Ḥālet Efendi to a *velī n-niʿmet* (according to the French translation the 'Bassi Zochadar', the *çoḳadār* of the Palace), informs the functionary that the fourth instalment of the tribute owed by the *voyvoda* of Wallachia over the year '31 [1231/1815–1816], 1200 *kese aḳçe*, had been sent to him, signed *bende* Meḥmed Ḥālet. A note on top instructs an unnamed official to inform Ḥālet Efendi that the money had been received (*meblaġ-i mezbūr vāṣıl olmuşdur Ḥālet Efendi'ye taḥrīr ve ifāde eyleyesin*). Meḥmed Ḥālet Efendi was probably Ḥālet Meḥmed Saʿīd Efendi (d. after 1238/1822), diplomat and statesman, *nişānçı* between 1230 (1815) and 1238 (1822).

Hs. Cq 53a–e

Letters

Five letters and brief notes in various formats in French from 'Musurus Pacha' to Anton Graf Prokesch von Osten (see the introduction to this chapter) and his wife, Irene Prokesch, *née* Kiesewetter von Wiesenbrunn (1881–1872), cf. *ÖBL* III, p. 327. Kostaki Musurus Paşa (d. 1309/1891–1892), diplomat and statesman, was Ottoman envoy to Athens, Vienna (from 1264/1848), and London (1267/1851–1303/1885), cf. *SO*[2] VI, p. 1819. The more substantial letters discuss (**a**) the birth of a daughter and sender's departure for Samos, where he would visit his father-in law [Stefanaki Vogoridis Bey], and Izmir—he had been appointed *ministre résident* in Greece—at Istanbul, 29 March 1840 (4 pages of text), and (**e**), suffering from a severe cold, sender informs addressee about his journey from Vienna to Trieste—where he had found a letter from Prokesch [who was in Italy at that time], and later to Navplio and Istanbul; he expresses his hope that the events in Greece will develop as he and Prokesch wish they would, at Trieste, 24 July 1831 (to Irene Prokesch, 4 pages of text). Shorter notes were written in the 1860s: (**b**) is dated 14 September 1868 (at Arnavutköy), (**c**) 15 September 1869 (at London).

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Figure 10. Amsterdam, UB Hs. Cq 50. A note concerning the Wallachian tribute for the year 1231 (1815–1816) from Ḥālet Efendi to the Palace in Istanbul.

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Hs. Cq 54

A letter

A letter in French from 'Réchid Pacha' to 'Baron de Stürmer' at Istanbul, dated 23 September 1839. Reşīd Paşa was probably Muṣṭafā Reşīd Paşa, not the (former and later) grand vizier, as is mentioned on the cover—this was either Ra'uf Paşa and Ḫusrev Paşa later in that year—but the minister of foreign affairs and envoy to London, cf. *SO*[2] VI, p. 1756. Bartholomäus Graf von Stürmer (1787–1863), was *internuntius* in Istanbul from 1834 to 1850, cf. *BLKO*, 175–178. The Ottoman informs the Austrian diplomat that the Sultan had decided to honour Mr. de Hussar with a box embellished with diamonds. Valentin von Huszár (1788–*c*. 1850) was orientalist and Austrian state official, cf. *BLKO* 9, pp. 448–449.

Hs. Cq. 55a–c

Letters

Three letters and notes in various formats in French from 'Mirza Housein Chan' to Anton Graf Prokesch von Osten (see the introduction to this chapter). Mīrzā Ḥusayn Khān was Persian envoy to the Porte. The most substantial letter, **a**, two pages of text, dated 25 January 1867, informs Prokesch of a financial conflict between Dr. Charles Rossi, *inspecteur sanitaire* at Erzurum, and a Persian trader, Mollā Ṣādiq, and sends him instructions for the Persian consul-general, Mahdī Khān; he requests addressee to recommend the Persians to Rossi in order to avoid their being locked up in quarantine on any futile pretext.

Hs. Diederichs 9 U

A letter

An original copy of a letter, four pages, in Dutch from Cornelis Haga (1587–1654), envoy for the Dutch Republic at the Porte (1612–1639), to an unknown addressee, at Istanbul, dated 27 January 1616. The letter, sent with his *attaché*, Cornelis Sijms (cf. p. 4), who returned to the Netherlands in February 1616, gives a detailed survey of political events, in particular on the conflicts on the north-eastern border of the Ottoman Empire. Haga first mentions the truce between the Habsburgs and the grand vizier, Naṣūḥ Paşa, executed the previous year (1023/1614), over Hungary, where Bethlen Gabor was confirmed as prince of Transylvania (1023/1614); the raiding by Tatars of Polish territory—according to Haga the raid was instigated by

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the *ḳā'immaḳām*, in revenge of the raids by Cossacks into Ottoman territory (whereby the port towns of Trabzon and Sinop had been ravaged). The same official had appointed Stefanus Tomsza as governor of Moldavia, upon which the exiled Constantinus (Mohila) had gathered a group of Polish magnates and attacked Moldavia. The attack was countered by a military expedition led by İskender Pasa and supported by Tatar raids—they captured Constantinus who later escaped but drowned; the outcome of the conflict, which was only to be solved in 1617, was still uncertain when Haga was writing. Haga finally mentions the further preparations at Aleppo by the vizier (Ḳara Meḥmed Paşa) of a new military expedition against Persia, and the exile and reinstatement of the *emīr* of Sayda (Sidon).

Mijn Heere. Doorlaeche dat uwe ed: so selden met mijne brieven/ van hier besouche ende het offitie van schrijven niet na behooren ende/ gelijck mijn oblige tot uwe ed: wel verwijst tot noch toe voldaen heb/ is geweest, eensdeels de continuele occupatije, daer mede is dese/ eerste sware ende moijelijcke beginselen gestadelijck altijt ben/ getravaglieert geweest, eensdeels oock d'ongesegentheijt, diemen/ hier heeft omde brieven seeckerlijck te lande te bestellen, te meer/ overmits door de continuele remonstratijen, die successivelijck van/ alle voorvallende swaricheden, soo aen mijne heeren de Staeten Generael/ als andre heeren int particulier genootsaeckt ben geweest te/ doen, de plijchen altijt seer groot gevallen sijn, daer door perijchel/ loopen dat geen goet recapito becomen, doch bij dese goede occasije/ ende sicure gesegentheijt, heb niet konnen nalaten mijne dienstelijcke/ gebiedenisse aen uwe ed: mitsgaders detoestant vanden tegewoordige/ staet deser landen sommierlijck over te schrijven. De troubles/ ende motijen in Ungaria tentijden vanden voorgaende opperste Vijsijr/ Nassuff Passa (die voor een jaer van sijn Mat: gestranguleertis ge-/ worden) tuschen de Duijtsche Keijs: Mat: ende de Turcken ontstaen;/ sijn voorleden soomer ten overstaen vanden gouverneur van Buda, met/ een minnelijck accoort geaccommodeert, tot welcke sijne men/ dagelijx een Ambass: vanden Duijts: Keijs: alhier is verwachtende,/ omde vrede te renoveren, ende de Capitulatien voor achtjaren/ gemaeckt op nieus te confirmeeren. De saecken in Transilvania/ sijn noch in incertis terminis. De overlevering vande twe fortressen/ Lippoa ende Genoa bijden jegenwoordige Prins Betlem Gabor aen/ den Turcksen Keijs: belooft (also op die conditie van sijn Mat: armata/ manu in die landen is ingestelt) is alsnog niet geschiet, door dien/ de steeden sulcks geensins willen toelaeten. In Poolen is alles in/ weijnich tijts herwarts so getroubleert ende in alarm gestelt, dat de/ vrundtschap met de Turcken die over de hondert jaeren oudt is, niet/ alleen wel gefinieert, maer oock is aen openbaer ende bloedich oorlog/ verandert mocht worden, sijnde den Gov: van Tartarijen ontrent vijff/

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maenden geleeden, heeft in persoon met tsestich Duijsent mannen hier/
onversients inde landen van Podolia ende Russia, sijnde onder het gebiet/
[2] *aende subjectije vande Gov: van Poolen, vijantlijch ingevallen, het/*
gantsche teenemael geruineert, ende over de hondertduijsent slaven/
gevanchelijck wechgevoert, behalven het vee ende alderleij andre/
meubelen, sijnde een ruine so terribel ende de schaede soo enorm, dat/
diergelijcks noijt te vooren ande rijchen van Poolen is geschiet./
Dit feijt is quaeluijs [?] bijde Tartars begaen, ende voorgeeft, sonder/
weeten oft consent, veelmin eenige last vanhier daer toe te hebben/
daer nochtans heimelijck genouch is, dat over sulx Turcx is/
sinu gaudeant, ende met conniventije ja na apparentie door last/
ende order van sijn Mat: geschiet is, als tot vindicte vanden aftbreuch/
ende schaede bijde Chazacken het jaer voorleden in Asia ande/
Turcken gedaen, alles door Instigatije vanden Cahimacham dat is/
Luogo tenente vande Vijsijr Azem, de welcks een obstinaet gesworen/
vijandt vande Poolen is. Dese vijantschap heeft sijn oorspronck … /
die als gedachten Cahimacham ontrent vijff jaren geleden den Prins/
van Moldavia genaemt Constantinus zijnde de oudste soon van/
Jeremias Vaivoda met gewelt heeft verdreven, ende daer in=/
gestelt, een Grieck sijnde een van sijn Vx: creaturen genaemt/
Stefanus Tomse, tot groot nadeel ende prejuditie vande croone/
van Poolen, waer over de Poolen haer ten hoochsten geoffenseert/
houdende, als sijnde een daet haere capitulatije met den Turckschen/
Keijs: gemaeckt contrarierende, hebben de clachten daer van/
door haer Ambass: alhier aende porta meenichmael ter ernstige/
gedaen, doch siende dat daer bij niet en avanceerden, heeft de/
voorgedachten verdreven Prins Constantinius in Poolen gevlucht/
sijnde voor drij jaren gearresteert met eenige voornemen Poolsche/
Vaivodes, gehuwelijckt met sijn susters van Constantinius, met/
comminuentije van den Con: van Poolen hem met twintich duijsent/
mannen heeft opgemaeckt, ende een aenslach op Moldavia gehadt/
met meeninge omden voorgen: Stefanus wederom te verdrijven,/
twelck seer ongeluckelijck heeft gesuccideert, sijnde vande Turcken/
ende Tartars onversients, in een haer ongelegen plaets so overompelt/
dat niets heeft kennen schamheeren [?] die de tijdinge vandese nederlage/
in Poolen brochte, alle gader verslagen ofte gevangen sijnde,/
[3] *Constantinius selfs in handen vande Tartars gevallen, is daerna ontvlucht, ende/*
bij nacht willende een riviere passeerde verdroncken, waer over dito/
Stefanus Tomse hem altijt seer vijandtlijck jegens de poolen heeft/
gedraeghen, alle dispect ende hostiliteijt jegens haer plegende, alle/
haere actien ten quaesten aende porta alhier overdragende, ende calum=/
nieerende, daer door het herte vande Cahimacham heer vande poolen/
heeft geabalieneert ende geinimiceert. Men seijt oock dat den selven/
Tomse de principaelste oorsaeck ende instigatiee soude geweest/
sijn, vande laeste voorverhaelde invasijen bijde Tartars begaen, door/
alle welcks hostiliteijten, ende vijantlijcke actijen de Poolen gerri…/

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sijnde, hebben twe maenden geleden met twintich duijsent mannen/
een inval op nieus in Moldavia gedaen, dito Stefanus vuijt den lande/
verdreven ende met bewilliginge van de lantsheeren ende tgenen/
volck vande welcke Stefanus aen sijn groote Tijrannije seer gehaet/
was, voor prins vande landen gedechareert ende aengenomen de/
broeder van de voorgedachte Constantinius. Dit feijt heeft sijn Mat:/
alhier ende int particulier de Cahimacham ten alderhoochste warnt [*?*]*/*
eerhalven men incontinentij Giausen met ernstige bevelen van sijn/
Mat: anden Tartar Chan, princen van Transilvania ende Valachia ende/
voort aen alle Turckse Governeurs alomme op de frontieren geex=/
pedieert heeft, ten eijnd haer met gesae..r macht soude opmaecken/
ende de Poolen wederom uijt Moldavia verdrijven: het sulckx sall/
ons den tijt leeren: het is een saech van groote consideratije ende/
mocht wel eenige notabile veranderinge causeeren. Den Vijsijr/
onthout hem alsnoch tot Aleppo met meeninge na alle uijterlijck/
apparentijen en de aengevangene oorloge jegens deCon: van/
Persia ernstelijck voorte vaeren, daerter den Aras ende hem seer/
genegen toone: Den Persijaensen Ambass: die nu over de vijff/
maenden hier is, wert alsnoch sonder audientije opgesonden -/
hier is oock seecher tijdinge dat de Emijre van Saita, die van Nassuff/
Passa uijt sijn landt verdreven ende is Italijen bij den groot Hartooch/
van Fijorenzen gevlucht was, in Cijprus gearriveert is, ende werdt/
van sijn Mat: wederom is sijn voorige stadt gerestitueert -/

[4] *Den brenger deses is de soon van Mijn Heer Claes Jacob Sijmisz:/*
saliger gedachtenisse, die nu over de vier jaeren lanch mijn voor/
page ende camerlingh seer naerstich ende getrouwelijck heeft/
gedient, ende hem altijt door sijne volcomene gehoorsaemheijt/
stilheijt ende modestije, sulcks jegens mijn gecomforteert dat ten/
hoochsten genegen ben hem in alle occurentijen behulpichkende vordelijck/
te sijn. Doch also bemercke ende considerere, dat alhier indese lande/
weijnich gelegentheijt hebbe om hem tot eenich avancement te/
brengen, na dat mijn hart wel soude wenschen ende gij wel neriteert/
so ist dat ick gesien hebbende sijn ernstich versouch ende begeerte om/
wederom in sijn vaderlandt te reijsen, hem daer toe niet alleen mijn/
consent heb willen geven, maer ooch aen uw eed: met desen seer/
verdienstelijck raccomandeeren, versouchende dat de selven believe/
voor gerecommandeertte houden. Ten deele aen sijne getrouwe/
dienste aen mijn alhier so langen tijt gedaen. Ten deele oock om/
de merijte ende diensten, die sijn heer vader saliger so getrouwelijck/
ande landen heeft beweesen, twelck ick voor een sonderlinge/
gunst ende aen mijn eijgen persoon gedaen sal aennemen ende altijt/
na vermogen dienstelijck erkennen

Hier Meede
Edele, eerentheste, voorneme Achtbaere Heer, Ende Godt/
Almachtich voor uwe ed: gesontheijt ende lange leven mijn dienstelijck/
aen uwe ed: gebiedende. In Constant. den 27en Januarij 1616

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uwe Ed.

Ende dienstwillige

Haga

Catalogue entry: J. Hellendoorn, *Schenking-Diederichs. Nederlandsche Afdeeling* (*Bibliotheek der Universiteit van Amsterdam. Catalogus der Handschriften* I, Amsterdam 1899), p. 83.

Literature: Danişmend, *Kronoloji* III, pp. 257–264; De Groot, *Ottoman Empire*, esp. pp. 190, 192; W.F. Reddaway, J.H. Penson, *et alii* (eds.), *The Cambridge History of Poland* (Cambridge 1950), pp. 468–469.

Hs. Diederichs 136 Bp

A letter

A letter in French from Saïd Bey to 'Monsieur le Vice-Amiral Bisson Bey Majar-Général [*sic*] de la flotte Egyptienne' concerning the gift of a drum, dated 22 June 1836. Pencil notes in German. The text reads: *Mon Général, J'ai reçu avec plaisir la timbale que vous m'avez eu la bonté de m'envoyer par M. Gautié* [? cf. also under Hs. 136 N, below], *et je vouz en remercie. Je vous prie de donner vos ordres au menuisier pour qu'il lui destine une place dans mon nécessaire. Saïd Bey*. White paper, 227 × 221 mm, additional pencil notes in German. (According to the notes, Saïd Bey was a governor of Egypt and admiral, and may be identified with Sa'id Muḥammad Beg (d. 1863/1270, cf. *SO*^{2} V, p. 1456) son of the then governor Muḥammad ʿAlī Pasha. Bisson Bey is not identified.)

Catalogue entry: Bertha M. v.d. Stempel, *Schenking-Diederichs. Kleinere afdeelingen* (*Bibliotheek der Universiteit van Amsterdam. Catalogus der Handschriften* VI, Amsterdam 1917), p. 73.

Hs. Diederichs 136 F 1, 2

Two letters

The letters are written on folded leaves of the same format and in the same handwriting. Both are petitions in Latin (and probably translations from the Turkish)—the first also contains a final paragraph in German—from 'Arslann Chann' [Arslan Süleymān Paşa], 'governor of Bosnia', to Sultan ʿAbdulmecīd [I, ruled 1255/1839–1277/1861], written at Leutschau (Levoča), Hungary, and dated 6 December 1839. The, obviously, exiled prince begs the

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sultan, recently succeeded to the throne, to allow him to return to Istanbul. Particularly in the second letter, he lectures the sultan on recent European history, the integrity of the Ottoman territory, the interference of foreign powers, and the newly established 'system of peace', and warns him, pointing to the example of the rebellious Muḥammad ʿAlī of Egypt—he also mentions the latter's son, Ibrāhīm Pasha—against too great an independence of provincial governors. The first letter contains a list of 'families', mainly of Bosnian extraction, who support him. Who this Arslan Paşa was, is unknown. He may have been a son, or otherwise related to, Arslan Meḥmed Paşa, who had been a governor of Bosnia in 1203 (1789–1790, cf. *SO*[2] I, pp. 323–324).

Brownish paper of poor quality, approximately 405×247 mm per page, text in a large, spidery and irregular script. A few notes in pencil in German. The curious text of the letters merits quotation in full (the reading of names is uncertain is some places):

1. *Magnus Sultanus Mahmud Ali Mehmed Aegipti Provincia sui Rebellionis adactus pro tempore debuerat cedere. Sic Potentiis est reponendum. Non gratis faedus est initum Cum Russico Reginine adeo quam primum aliquis Pascha independenticum affectaverit petitis Copiis Potentiarum emmen … os statim dignetur curare agredi. Familiae quae me agnoverunt ac agnoscunt Muselmanicae Principum sunt sequentes Familia Arslann Kreo M. Ducatus Hercegovinae Ducis Pricipiis ac Arriorum Praevecti Familia Vesirii Suleimanu Pascha Commendantis de Klissa Familia Assan Pascha Srebrenicae de Srebrenik Familia Smail Pascha Familia Assan Pascha Cum Familia Ferdus Begi de Livno Commendantis Kapidschy Pascha Familia Miraly Regni Bosniae ac Principis de Inferior Vacuf. Cum Familia Assan Begi Abbadelodricsje Familia Omnium Principum Phillippovich, Familia Omnium Principum Durattieg de Batuteha et Do lach. Cum Familia Agae Manovich et Agae Granich Cum Familia Principum Dugalich de Varvara. Familia Principum Kovetich de Rumpochi et Jaklischcsi, Familia Omnium Principum Teskeredschy de Travnik et Vilicsia Pole. Familia Principis Sali Aga Commendantis de Tepen et Vranduk. His Familiis Omnes Spahi Seu Domini Terrestres acceperunt. Adeo Vestra Majestas dignetur me evocare Constantinopolim. Ego ab his Omnibus Familiis Nobilitatem Principum retinuo Cum perpetua Excellentia in statu civi et militari aeque Nobilitatem Regni Bosnia ac perpetuam Excellentiam retineo. Sed succesionis Dominia nulla habebo nisi mihi Familiae libere obtulerint. Ego ad Hungarian contra meam vultatem veneram In Hungaria nihil comisseram, nec comittarum Vestra Majestatis Infimus Cliens die 6 sex Decembris 1839. Signatum Leutschoviae Arslann Chann Dux Princeps Berglerbegis de Kara-Enidler* [*?*]

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Diese mei[*ne*] *bitte soll expediert werden nach Constantinopol an den Meinen Monarchen … Sultann Abdulmeschid durch Johann Maurojeny* [Ioanni Mavrogeni] *Deutscher … Ratherr und Otthomanischen Agenten … Leutschau In Hungarn am 6ten December Durch Arslann Chann Prinzen Reichs Bosnien.* [A red was seal is added to the text; it shows escutcheon with crown and circular text: Pr. Arslan Suleiman Afron [in Greek capitals] Pascha. An address in French and in the same handwriting, addressing the Sultan, is found on the backside.]

2. *Tam multis Literis Vestrae Majestati directis, sum testatus intimum dolorem ob mortem sua majestatis Magni Sultani Olim Mahmud. Testatus pariter sum mecum gaudium ob vestra majestatis consecutionem Throni Otthomanici. Deum Omnipotem praecor ut Vestra Majestatis Thronus in sempiter conservetur. Persuasus sum, quod Vestra majestas velit vestigia sequi. Vestris majestatis Potentissimi Parentis dignetur igitur Vestra Majestas illam culturam conservare ac promovere quam culturam annuentibus Exteris Magnis Potentiis Vester Pater incoaverat promovendam data libertate cui libet in quantum Politicum et necessitas status Europae deposuit quia si Vestra Majestas praefatam culturam non promoverit volerit magna Potentias offendere alias Cultura scientifica civili ac militari conservatur Majestas Islamismi Majestas conservatur Otthomani Throni In primis dignetur Vestra Majestas Gubernatores singulae Provinciae habere, sed non Regentes quia hii gratia abuti poterunt, et tunc sapius Turcarum sunt actore S.Tu Imperio. Gubernatores dignitur denominari propria potentia Medio Fulgidae Portae. Sive ista gratiosa denominatia eveniat gratia sive meritis nullus in ista denominatione influxsus Exceterarum Potentiarum admitti debet. Non scio qua ratione Gallicum Regimen palavi dicit Ibrahim Pascham legitime independer posse in Aegipto, in Siria, Arabia, et Candia posse succedere suisso Imperio Otthomanico. Alias scimus quod Ali Mehmed, qua Rebellis profatas Provincias possederit adeos qualitatis rebellis non haereditatem Aegipti meritus fuerat et mortem meritas fuerat ude potuerat possionem Aegipti sibi praetendere numquid Aegiptum a suo Patre obtinuerat. Ergo quomodo Gallicum Regimen potest latis rebellis partes fovere. Ecce Gallicum Regimen post introductum Sistema Pacis Europae occupationes facit in provinciis Otthomanicae Coronae pertinendis, et has Provincias non permittit Regimen Gallicum suis Belli ducibus haereditarias fieri. Ecce Napoleon Bonaparte votis totius Gentis Gallicae fuerat Galliarum Imperator Elecitus ipsius fratres in multis Regius Reges sunt facti. et Nunc Napoleonis posteritas nec unicam possesionem missiodendam habet in Galliarum Provinciis imo nec habitationem, sed hic inde per Orbem migrare debet. quia illegitine fuerat factum. Adeaque si potentiae aliquae foverint*

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partes alicuius Rebellantis Paschae. Tunc statim Vestra majestas dignetur a Potentiis quaerere, an Potentiae suis Gubernatoribus admittant sciscionem ud monare hice facere repositum fuerit non permittere tunc dignetur licere nec se posse permittere quia Omne Regnum in se divisum desolabilitur. Ibrahim Pascha meretur ut per Vestram Majestatem alicujus Provinciae Gubernator denominetur sed omni dispositioni et ordinationi Vestrae Majestatis sit obnoxius hoc poterat illi exoperari Gallicum Regimen. Dignetur Vestra Majestas considerare Regimen Austriacum et Borussicum jam postquam introductum fuerat Sistema Pacis Europae, necunicam orgiam alieni Territorii occupaverat. Non pridem Anglica Pacis Bellica cum Pacis Bellica Gallica in Dardanellis jucta haerebat in Conspectu Constantinopolim. nihil dignetur timere Vestra Majestas, etiam Omnes Potentiae cum tota Armada in Conspectum Constantinopolim venerint. quam primum illis pacem obferret tunc nec unan Orgian Territorii Otthomanici ocupabunt. quia foret contra Sistema Europae Signatum Leutschovice In Hungaria die 6. Decembris 1839. Arslan Chann Dux Princeps. [The text is followed by the same red wax seal. An address in Latin and in the same handwriting, addressing the Sultan, is found on the backside.]

* * *

Catalogue entry: Bertha M. v.d. Stempel, *Schenking-Diederichs. Kleinere afdeelingen* (*Bibliotheek der Universiteit van Amsterdam. Catalogus der Handschriften* VI, Amsterdam 1917), p. 5.

Hs. Diederichs 136 G 1–4

Two *fermān*s with translations

The documents once belonged to the, once, popular writer, Countess Ida Hahn-Hahn (1805–1880). She travelled in the company of her lover, Baron Adolf von Bystram, from Vienna to Istanbul in August 1843; from there they moved on to Rhodes, Cyprus, Damascus, Beirut, Jerusalem and Cairo—in February 1844 she cruised down the Nile to Wādī Khalfa. Returning by way of Athens, they arrived in Trieste on 13 April 1844. The writer described her experiences in twelve '*Orientalische Briefe*', printed in three volumes in Berlin in 1844; in them she boasts to be the first woman ever who had requested—and obtained—a passport for travel in the Orient, cf. I, p. 301: *Es hat aber Mühe gemacht ihn zu bekommen und der Secretär, dem die Ausfertigung eines solches Firmans zukommt, hat nicht gewagt die verantwortung allein über sich zu nehmen und ihn auszustellen; höhere Beamten sind*

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im Rath gezogen worden. Und nun rathe weshalb!—Weil noch nie eine Frau einen Reisefirman begehrt hat. Es war mir vorbehalten diesen in den Annalen des osmanischen Reiches unerhörten Fall herbeizuführen und ich werde nicht ermangeln dies ausserordentliche Document mit mir nach Europa zurückzubringen, weil es vielleicht einzig seiner Art auf der Welt ist. Übrigens sieht es ganz gemein aus und, wenn phoenixselten, ist es doch nichten phönixschön. (see also Van Munster, *Die junge Ida*, pp. 149–155). The documents contain pencil notes in German.

1. A *ḥükm-i şerīf* issued on behalf of a Prussian *Mademoiselle Conto* [the name has remained a blank], ordering *ḳāżī*s, *nā'ib*s and muftis on the route between Izmir and 'Anatolia and surroundings' to adhere to the rules established by the *tanẓīmāt-i ḫayrīye*, regarding the protection of travellers, in particular the proper functioning of posting houses (*menzilḫāne*) on the roads between Üsküdar and Izmir, and between Istanbul and Edirne—the lady is to be given six horses in every post against a rent of 40 *para*—dated at the beginning of *Şa'bān* 1259 (27 August–4 September 1843).

The text is headed by a *ṭuġra* in black of Sultan 'Abdulmecīd (cf. Umur, pp. 296–301). Two signatures on the back. Glazed white paper, 13 lines, 720 × 244 mm, *dīvānī*.

2. A *fermān* (passport) issued on request of the Prussian envoy at the Porte, Chevalier de Lecoy, to the Prussian *Contessa* [*Gräfin*] Ida Hahn-Hahn and two servants who are to travel from Istanbul to Izmir, and from there to Jerusalem, Damascus and Egypt, and back again, ordering *ḳāżī*s, *nā'ib*s and muftis along the route to take care that the travellers be not demanded unlawful taxes and granted a safe passage, dated at the end of *Şa'bān* 1259 (15–24 September 1843).

The text is headed by a *ṭuġra* in black of Sultan 'Abdulmecīd (cf. Umur, pp. 296–301). Administrative notes and signatures on the back. Glazed white paper, 800 × 540 mm, 9 lines, bold *dīvānī*.

3. A German translation of **3** in small, neat *Kurrentschrift*.

4. A German translation of **2** in neat *Kurrentschrift*.

* * *

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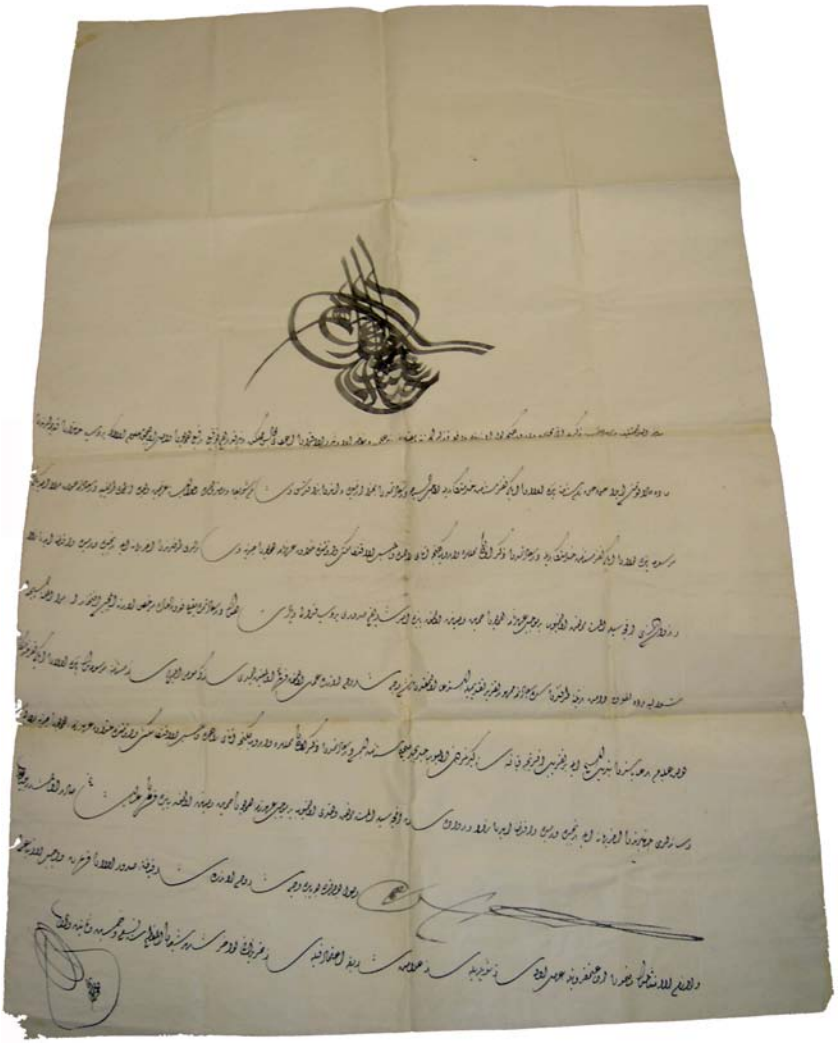


Figure 11. Amsterdam, UB Hs. Diederichs 136 G 2. A pass (*fermān*) issued to Countess Ida Hahn-Hahn for a journey from Istanbul to Izmir, Damascus, Jerusalem and Egypt, and back, dated 1259/1853.

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Catalogue entry: Bertha M. v.d. Stempel, *Schenking-Diederichs. Kleinere afdeelingen* (*Bibliotheek der Universiteit van Amsterdam. Catalogus der Handschriften* VI, Amsterdam 1917), p. 1.

Literature: Katrien van Munster, *Die junge Ida Gräfin Hahn-Hahn* (Graz 1929); Gert Oberemt, *Ida Gräfin Hahn-Hahn. Weltschmerz und Ultramontismus. Sudien zum Unterhaltungsroman im 19. Jahrhundert* (Bonn 1980).

Hs. Diederichs 136 H 1, 2

A *fermān* with a translation

1. A *ḥükm-i şerīf* (*yol emri*, passport) issued on request of the Austrian envoy [*muraḫḫaṣ*] at the Porte, Baron von Ottenfeld, to Francesco Lubīn [Franz Lubin], Austrian merchant, and his servant who are to travel from Istanbul to Bucharest, ordering *ḳāżī*s along the route to take care that the travellers be not demanded unlawful taxes and granted a safe passage, dated at the end of *Ramażān* 1242 (18–27 April 1827). A plate is found in D. Koster's monograph, mentioned below.

The text is headed by a *ṭuġra* in black of Sultan Maḥmūd II (cf. Umur, pp. 291–295). Glazed cream paper, 785×530 mm; 8 lines, *dīvānī*.

2. A German translation of **1** in neat *Kurrentschrift*.

Catalogue entry: Bertha M. v.d. Stempel, *Schenking-Diederichs. Kleinere afdeelingen* (*Bibliotheek der Universiteit van Amsterdam. Catalogus der Handschriften* VI, Amsterdam 1917), p. 7; D. Koster, *"Naar 't heerlijk Griekenland, Verbeelding! voer mij heen". Reizen naar Griekenland 1488–1843* (Groningen 1993), No. 121 (p. 145).

Hs. Diederichs 136 I

A *fermān*

A pre-printed copy of a passport, partly filled in with black ink, in French issued to 'Mr. le docteur Ciax, Colonel et Chevalier' for a journey to Corfu, and from there onwards to Naples, dated 15 *Cemāẕī l-evvel* 1262/ 10 May 1846. Signed by the Minister of Foreign Affairs, Aali. A seal with the legend *niẓāret-i ümūr-i ḫāricīye-i devlet-i ʿalīye* and the year [1]253 (1837–1838) is printed left of the signature. The text is headed by a *ṭūġra* of Sultan ʿAbdulmecīd and (twice, in Latin and Arabic script) the number 1442. Visas of the British and Sicilian embassies, with signatures and a seal, are found on the back. Pencil notes in German.

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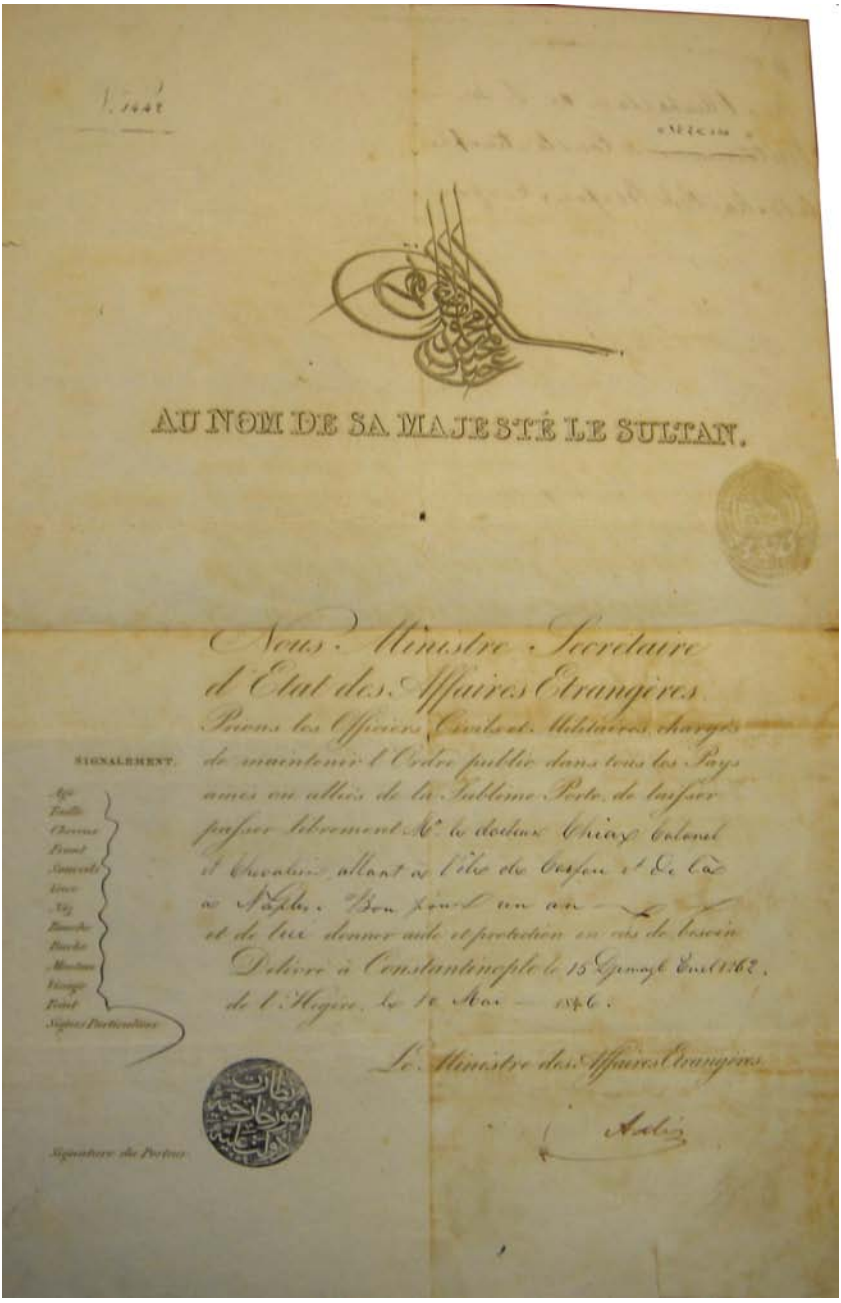


Figure 12. Amsterdam, UB Hs. Diederichs 136 I. A passport issued to a French doctor and colonel called Ciax for a journey to Corfu and Naples, dated 1262/1846.

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White paper of poor quality, 420×270 mm, 11 lines.

Catalogue entry: Bertha M. v.d. Stempel, *Schenking-Diederichs. Kleinere afdeelingen* (*Bibliotheek der Universiteit van Amsterdam. Catalogus der Handschriften* VI, Amsterdam 1917), p. 1.

Hs. Diederichs 136 J

A letter

The letter, with a text in Italian, is addressed to the French Emperor Napoleon I in Venice, and signed and sealed by Ali Pacha [Tepedelenli ʿAlī Paşa, semi-independent ruler of Albania and what is today north-west Greece] at Janina [Ioannina], dated 15/27 December 1807. In the letter, ʿAlī Paşa begs the Emperor to reinstate the coastal town of Parga, occupied by the French General César Berthier, to his authority. He also asks him to exile the local rebellious refugees [the population favoured the French occupation] to France, at the same time promising military assitance to Berthier. It is questionable whether the letter ever reached Napoleon; only in 1819 was ʿAlī Paşa able to purchase Parga from the British for £156,000. (For the historical background, see the introduction to Koster's edition, mentioned below.)

A folded leaf of white paper, two folios 245×241 mm, three pages with text.

Catalogue entry: Bertha M. v.d. Stempel, *Schenking-Diederichs. Kleinere afdeelingen* (*Bibliotheek der Universiteit van Amsterdam. Catalogus der Handschriften* VI, Amsterdam 1917), p. 3.

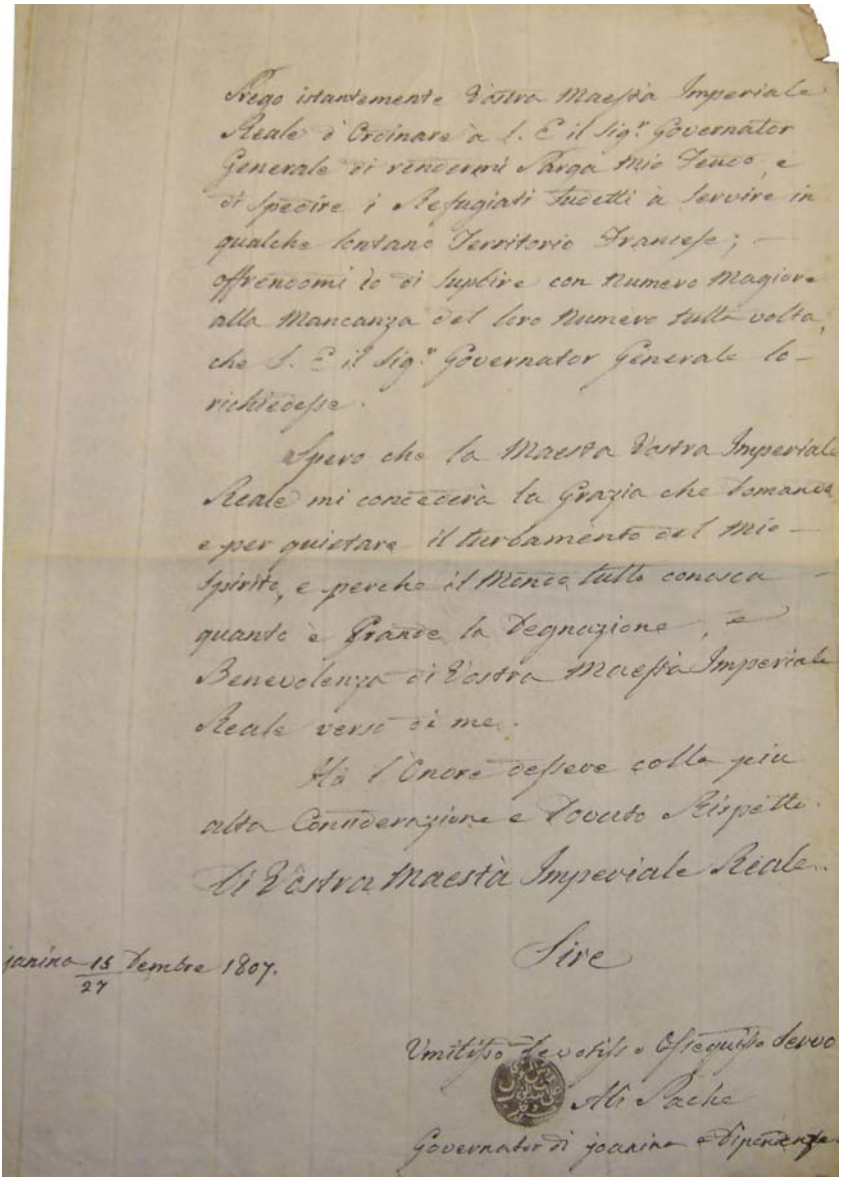
Edition: Daniel Koster, "An Unpublished Letter from Ali Pasha to the Emperor Napoleon", in *Ipirotiko Imerologio* T. ID & T. IE-IST (Ioannina, 1992 & 1993–1994), pp. 83–94 (with facsimile) & 319–324 (with footnotes).

Hs. Diederichs 136 K

A note

The note, with a brief text in French, was addressed by a certain 'Cabouly' to a friend, undated. The upper margin mentions the address: '1 Bryanstone Square'. The text reads as follows: *Mon cher ami, Mon cocher étant allé ordonné des chevaux, je suis faché de ne pas pouvoir envoyer la voiture pour vous chercher chez vous. Je vous prierai de vouloir bien monter un 'cab', et de*

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Prego istantemente Vostra Maestà Imperiale Reale à Ordinare à S. E. il Sig.r Governator Generale di venirmi in Soccorso mio Genero, e di Spedire i Refugiati Suddetti à servire in qualche lontano Territorio Francese; — offrendomi io di supplire con Numero Maggiore alla Mancanza del loro Numero tutte volte, che S. E. il Sig.r Governator Generale lo richiedesse.

Spero che la Maestà Vostra Imperiale Reale mi concederà la Grazia che domando e per quietare il turbamento del Mio — Spirito, e perche il Mondo tutto conosca — quanto è Grande la Degnazione, e Benevolenza di Vostra Maestà Imperiale Reale verso di me.

Ho l'Onore d'essere colla più alta Considerazione e Rispetto. — Di Vostra Maestà Imperiale Reale.

Sire

Umiliss.o Devotiss.o e Obbedientiss.o Servo
Alì Pacha
Governator di Joanina e Dipendenze

Joanina 15/27 Dembre 1807.

Figure 13. Amsterdam, UB Hs. Diederichs 136 J. The last page of a letter from Tepedelenli ʿAlī Paşa to Napoleon, dated 1807.

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venir à l'Ambassade vers une heure de l'après-midi d'où nous partions ensemble. Toutavous—Ce Mardi. 'Cabouly' almost certainly is Ḳabūlī Meḥmed Paşa (d. 1294/1877), translator, official, ambassador and minister. He served at the Ottoman Embassy in London as secretary (*başkātibi*) and *chargé d'affaires* between 1265 (1849) and 1268 (1852), upon which he was promoted to ambassador in Athens (cf. *SO*[2] III, pp. 854–855)—see also under Hs. Cq 46, above. White paper, 185×113 mm, 10 lines.

Catalogue entry: Bertha M. v.d. Stempel, *Schenking-Diederichs. Kleinere afdeelingen* (*Bibliotheek der Universiteit van Amsterdam. Catalogus der Handschriften* VI, Amsterdam 1917), p. 15.

Hs. Diederichs 136 M

A letter

A letter in French addressed to an unspecified 'Monsieur', signed by 'Bassa Cigala Prince Ottomano', at Brussels, 10 March 1669. The text is as follows: *Monsieur, J'ai receu la v*[*ost*]*re du 22*[*e*] *fevrier, ie suis fort ayse de seauvoir l'Estat de v*[*ost*]*re santé et ie vous remercie de la memoire que vous me conferue, et des civilites que J'ay receu de vous et de Mad.*[*elle*] *v*[*ost*]*re Compaigne sans que nous nous cognoissions l'un lautre. J'éspere aussi que le bon Dieu quelque temps me fera la grace de trouuer l'occasion de Vous temoigner l'affection que ie Vous porte et a tous ceux de v*[*ost*]*re maison, mes affaires sont Icy faict sy ce n'est que J'attend Encore une Lettre de Change de l'Empereur, J'espere de retourner bien tost a Amsterdam, ie vous prie d'aller a la maison de Mons.*[*r*] *Le Bourgemestre et lui faire mes baisemains et a Mad.*[*e*] *Sa Compaigne et Mess.*[*rs*] *Ses Enfans aueq tout ceux de Sa Maison, et aussy a Madmoiselle Emmerentia Mons.*[*r*] *Son frere et Pere et touts ceux de Leur maison, et aussy Particulierement a Mad.*[*e*] *marie vostre Compaigne, Mad.*[*elle*] *Anne, et Mons.*[*r*] *Son Mary Mad.*[*elle*] *Cornelia, Mons.*[*r*] *Gaspar Monsieur Abraham Mad.*[*elle*] *Marie v*[*ost*]*re fille, Jan et Jacob vos fils et a touts autres de La maison, ie suis, Monsieur V*[*t*] *re tres humble tres affect. Serviteur …* (margin: *La Medaille que le Magistrat de Boldue m'auoit promis m'ont Envoyé J'cij a Brux*.[*es*]) The identity of the sender does not seem to be documented. The name 'Cigala', points to the Çiġalazāde family, whose most famous scion was the Grand Vizier Sinān Yūsuf Paşa (d. 1013/1605), originally called Scipione Cicala. Father and son, the father a corsair operating from Messina, were captured by the Ottomans in 967/1561 off Jerba. Sinān Paşa's only son, Maḥmūd, died in 1052/1643.

A folded leaf of white paper, 2 folios, 215×156 mm; a remnant of red wax is found on the of the last folio.

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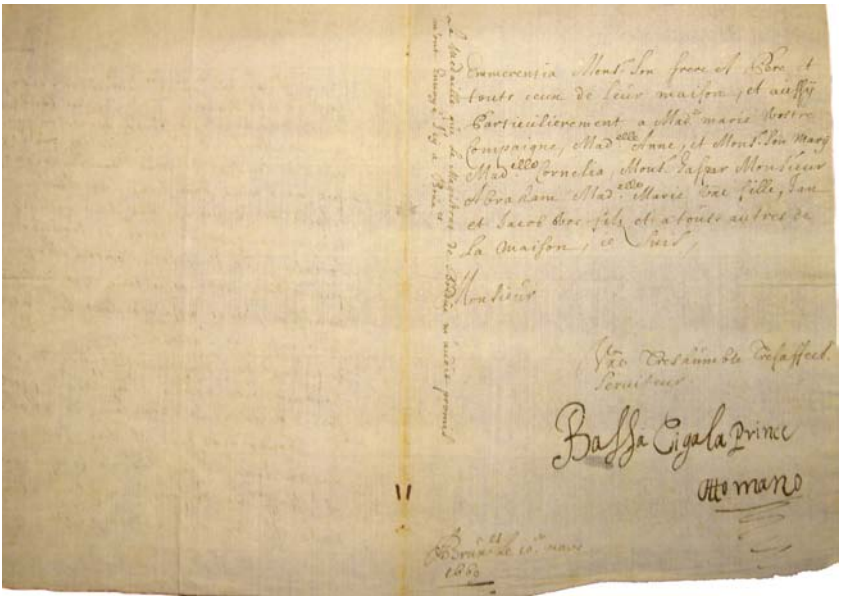


Figure 14. Amsterdam, UB Hs. Diederichs 136 M. The last page of a letter of an Ottoman 'prince', Cigala Paşa, to a friend, written in Brussels, 10 March 1669.

Catalogue entry: Bertha M. v.d. Stempel, *Schenking-Diederichs. Kleinere afdeelingen* (*Bibliotheek der Universiteit van Amsterdam. Catalogus der Handschriften* VI, Amsterdam 1917), p. 22.

Hs. Diederichs 136 N

A letter with translation

The letter consists of a folded leaf; the original Turkish text occurs on the lower half, the French translation on the upper half. It is a complaint (*siyāḳat*) from the *aʿyān* of Lūbīn [Ljubinje], ʿÖmer Aġa, to General [Jean-Joseph] Gauthier [1765–1815], commander [of the French Dalmatian Army] at Ragusa (Dubrovnik) [cf. *DBF* XV, p. 802]. Sender, for the sake of good neighbourship, requests military assistance against ʿAlī Aġa of Mostar and İsmāʿīl Ḳapudān of Buḥtal [Počitelj] who are conspiring against him and have gathered a bunch of local 'insects' to attack him and plunder his subjects, and asks in particular for the mobilisation of a thousand men from the town of Metkovik [Metković] for its defense and that of Dračevo as well as the lodging of an official complaint with the governor of Bosnia in Travnik. An address to Gauthier, 'commander of Dobre [Dubrovnik] and Albania', in

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Turkish, and a note in French with the date of arrival, 25 February 1812, and the remnant of a red wax seal, are found on the back.

Glazed white paper, 465×330 mm, French and Turkish texts, 18 and 12 lines, Turkish text in *rıḳʿa*.

Catalogue entry: Bertha M. v.d. Stempel, *Schenking-Diederichs. Kleinere afdeelingen* (*Bibliotheek der Universiteit van Amsterdam. Catalogus der Handschriften* VI, Amsterdam 1917), p. 59.

Hs. Diederichs 136 O

A note

The note contains a brief note on the exchange of gifts of tobacco in French, reading: *Son Excellence Monsieur l'ambassadeur de Turquie, presente ses compliment*[*s*] *à Monsieur le Baron de Schachten, Elle le remercie infiniment d'avoir eu l'obligeance de lui envoyer du Tabac à priser. Elle le prie aussi de vouloir bien accepter le Tabac Turc qu'elle a promis de lui envoyer. Paris le 30 Janvier 1848*. The text is followed by a German annotation, stating that the note was written by Rechid Pascha, [Ottoman] ambassador at Paris. This is unlikely in view of the date: Muṣṭafā Reşīd Paşa (1800–1858) was envoy in Paris in 1835–1836, 1841–1843, and 1844–1845, and returned to Istanbul in the year last mentioned. In January 1848, Süleymān Paşa was the Ottoman ambassador in Paris, and he may have been the author of the note (cf. *Représentants*, pp. 120–124).

White paper, 205×132 mm, 11 lines.

Catalogue entry: Bertha M. v.d. Stempel, *Schenking-Diederichs. Kleinere afdeelingen* (*Bibliotheek der Universiteit van Amsterdam. Catalogus der Handschriften* VI, Amsterdam 1917), p. 69.

Hs. Dortmond 56

A *rūznāme*

A vellum scroll, wrapped around a small wooden wand, with a calendar/almanac in tabular form. The twelve tables found on the scroll are surrounded by marginal notes and explanations and provide, mostly, astronomical data and cover the years 1289–1359 (1872–1940). The first table indicates correlations between musical modes (*maḳām*s), their use and social setting, and the signs of the Zodiac dominating the subsequent hours of the day. The *rūznāme* was particularly meant to establish the *ḳıble* for each hour

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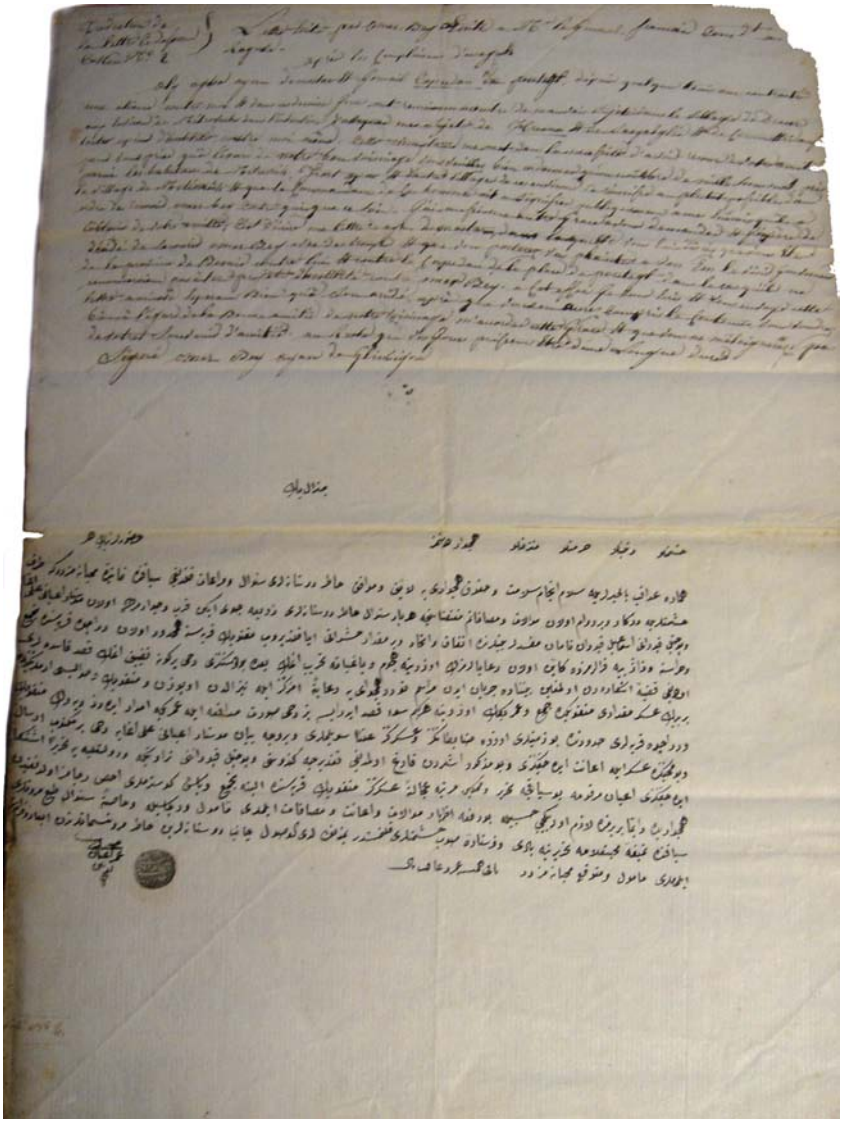


Figure 15. Amsterdam, UB Hs. Diederichs 136 N. A letter in French and Turkish from ʿÖmer Aġa of Lūbīn (Ljubinje) to General Gauthier, commander of the French Dalmatian Army, dated 1812.

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in the Istanbul region, as is explaned in an appendix below the colophon: *bu rūzname taḥrīr olunan semt-i ḳıbleniñ ḳā'idesi İslāmbol'da ve İslāmbol'a ḳarīn olan mekānlerde ṣaḥīḥ sā'atler bu cedveldeki miḳdārda geldikde bir kimse güneşe ḳarşu dursa tamām-i ḳıbleye teveccüh etmişler olur* … The tables were designed, as is mentioned in the undated colophon, by Meḥmed, known as Nā'ilī:

كتبه محمد المعروف بنائلى

The scroll measures 1080 × 100 mm; the tables are preceded by a fine headpiece in gold, green, black, pink, red and blue; texts in small *nesiḫ*; multiple gold borders.

Hs. Dortmond 291

A *rūzname*

A scroll in leather and glazed white paper, without a colophon, comprising a calendar/almanac in tabular form for the years 1239–1240 (1823–1825). The scroll contains two double and a further eight single tables for the lunar months of the year, with multiple rubrics, among them, on the left, indication of the *iḫtiyārāt*, the inauspicious days and hours for doing certain things, and comparison to the solar calendar. The scroll measures 1000 × 110 mm; *nesiḫ* in black, gold, red, orange and green; multiple gold borders.

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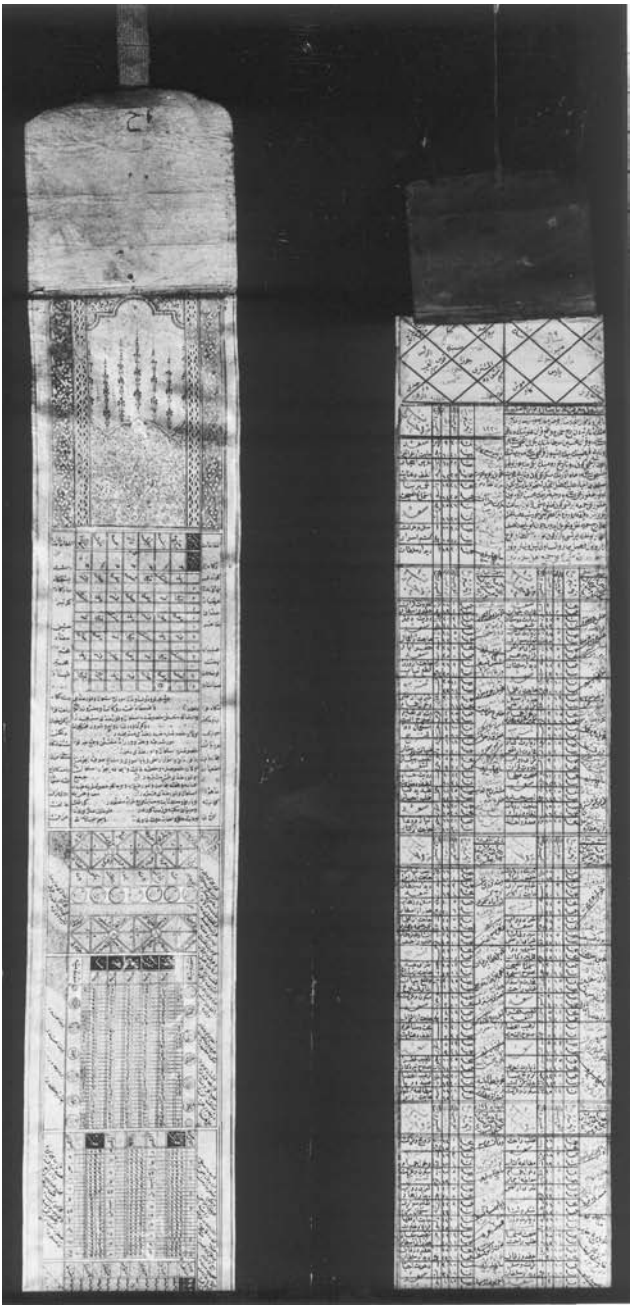


Figure 16. Amsterdam, UB Hs. Dortmond 56 (left) and 291 (right). The upper parts of two *rūznāme*s in scroll-format, 19th-century.

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CHAPTER FIVE

GRONINGEN, *UNIVERSITEITSBIBLIOTHEEK* (UB, UNIVERSITY LIBRARY)

Address: Oude Kijk in 't Jatstraat 26 (Bibliotheek der Letteren)

In 1615, a year after the University of Groningen, originally named *Provinciale Hogeschool van Stad en Lande*, had been formed, the Provincial States decided to found an academic library as well. A chair of Oriental Languages came into existence in 1641—Hebrew had been taught since 1618. The small Oriental collection in the library had its origin in 1620 when the director of the local grammar-school, Joachim Borgesius, purchased a collection of eighteen Arabic and Turkish manuscripts for his library; Turkish texts are found in Hss. 465, 482, 485, 486, 487, 492, and 493. They had belonged to the German scholar Jakob Christmann (1554–1613) who had been professor of Hebrew and Logic in Heidelberg and had studied Arabic and Turkish. He published a grammar of Arabic in 1584, and was able to teach the language from 1609. At least one of the manuscripts had been given to him by a certain Isaacus Badouacius in 1590 (Hs. 493).

In the 18th and early 19th centuries, the library was enriched with some manuscripts which had belonged to scholars connected to Groningen University, among them Leonard Offerhaus (1699–1779), professor of History and Latin (from 1728), later also keeper of the academic library (from 1744, cf. *NNBW* V, col. 383; Hs. 489); Nicolaus Wilhelm Schroeder [Steinmetz] (1721–1798), professor in Marburg, and from 1747, in Groningen, where he taught Greek, later Hebrew, and Oriental Languages (Hss. 473, 483, 484, 490, 491; cf. Nat, 'Studie', pp. 74–79); his student Everard Scheidius (1742–1794), professor of Oriental Languages, Theology and Greek in Harderwijk and Leiden (Hs. 462, cf. Nat, 'Studie', pp. 83–87); and Gerardus Kuijpers (1722–1798), professor of Theology in Groningen from 1765 (Hs. 479, cf. Nat, 'Studie', p. 65). Two of the manuscripts, Hss. 484 and 488, which had belonged to Schroeder, had earlier been in the possession of the orientalist, Johann Heinrich Hottinger (1647–1692), professor at the University of Zurich and son of the better known theologian and orientalist, Johann Heinrich Hottinger (1620–1667), who had been a student of Golius in Leiden and later taught at the universities of Zurich and Heidelberg (cf. *NDB* 6, pp. 656–657). Another one, Hs. 490, had been acquired by a certain Daniel Widmer of Basel in 1609.

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Some manuscripts had been war trophees, originally acquired on the battle fields of south-eastern Europe: Hs. 486 (? possibly from the Buda area, late 16th century or later); Hs. 489 (obtained from the Ottoman troops withdrawing from Hungary, late 17th century); and Hs. 491 (contains an soldier's inscription in German, stating that he had found the manuscript which had belonged to 'my enemy', early 17th century).

The collection has been described in *CCO* and H. Brugmans, *Catalogus Codicum Manu Scriptorum* (Groningen 1898); the data in the latter are mostly, apart from some additional facts (and conjections) about provenance, derived from the former—the numbers of the manuscripts, at present in use, are based on Brugmans's catalogue. To the more interesting items of the collection belong a miscellany dating, it seems, from the late 14th century, with texts in Arabic and eastern Turkish (Hs. 474); a draft copy of a poem in *meṣnevī* rhyme by a horseman (*deli*) named Cān Beg, dated 985/1587, and further undocumented (Hs. 486); and a unique copy of the *meṣnevī*, Yūsuf u Züleyḫā, by Ẕihnī (Hs. 489).

Literature: W.H.R. Koops, J. Kingma & G.C. Huisman (eds.), *Universiteitsbibliotheek Groningen 1615–1990. Korte geschiedenis van een academische bibliotheek* (Groningen 1990); Jos M.M. Hermans & Gerda C. Huisman (eds.), *Aan de Ketting. Boek en bibliotheek in Groningen voor 1669* (Groningen 1996), pp. 76–80.

Hs. 462(2)

A copyist's verse in Turkish

The manuscript contains a copy of a second volume, consisting of somewhat disorderly bound parts in various hands, of an Arabic dictionary, *aṣ-Ṣaḥāḥ*, by Ismāʿīl b. Ḥammād al-Jawharī (d. 393/1003), cf. *GAL* I, p. 128. The final colophon on f. 444b mentions the name of a copyist, ʿAlī b. Yūsuf b. Mü'min, but no date. (The first volume, Hs. 462(1), contains the date 839/1435–1436.) The colophon is followed by a copyist's verse in Turkish in a different hand: *Ḥaḳḳ-i Çelābuñ raḥmeti olsun anña *bunı yazanı duʿā-yile anña*, and an illegible seal. The manuscript had belonged to Everard Scheidius (see the introduction to this chapter), who used it for his edition of the dictionary (… *Thesaurus vulgo dictus liber Sehah* …), published in Harderwijk in 1774–1776 (cf. Nat, 'Studie', p. 85)—the two volumes of the manuscript are mentioned in the preface to the edition (3a). He in turn had acquired the manuscript 'from the Orient' in 1769.

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Catalogue entries: *CCO* 2712 (V, pp. 280–281); Voorhoeve, p. 323; Brugmans, *Catalogus*, p. 250.

Hs. 465

Turkish text fragments

The manuscript contains an old copy in Kufic script of a work on medicine, *at-Tadhkira*, by Abū l-Muṭarrif ʿAbd ar-Raḥmān Ibn Wāfid (d. after 460/1068), cf. *GAL* I, p. 485. Various Turkish text fragments are found on the 'title page' (1a): an adage by Yaḥyā (*her ne işlerseñ ʿāḳılāne işle ve soñını niẓār eyle*); a *ġazel* by the same; a preamble to a letter addressing a pasha (one line, *dīvānī*); and an owner's inscription of Ḫalīl b. ʿAbdī. Acquired from the library of Jakob Christmann in 1620 (see the introduction to this chapter).

Catalogue entries: *CCO* 2723 (V, pp. 285); Voorhoeve, p. 351; Brugmans, *Catalogus*, p. 251.

Hs. 471

A miscellany

An undated collection of pious and magical texts, mostly prayers in Arabic with Turkish commentary and Turkish prayer prescriptions. A brief description of the contents in Latin in Schroeder's handwriting (cf. below) is found on the penultimate flyleaf, *recto*. The volume begins with the *sūra Yā Sīn*, followed by three Arabic commentaries (1b–9b). Arabic Prayers, preceded by Turkish commentaries are found on ff. 16a–101a; headings contain the following titles: *Mübārek-i nūr* (16a), *Mübārek-i cemīl* (23b), *Mübārek-i ṣalāt* (28a), *Mubārek-i ḳadeḥ* (39a), *Duʿā-i devlet* (59a), *Ḫıżır İlyās duʿāsı* (64b), *İmām duʿāsı* (78b), *Yetmiş iki nesniye kefāret* (74a) *Kenzü l-ʿarş* (75b), *Duʿā-i miʿrāc* (92b), *Duʿā-i ism-i ʿaẓm* (95b), *Ḳāżī duʿāsı* (99a), and *Duʿā-i maḳbūl* (100a). A series of short prayers followed with Turkish instructions for their (multiple) use, partly accompanied with talismanic formulae, are found on ff. 101a–132a, 133b–162a, 173a–200b, 201b–202b. One of the prayers only consists of 1138 هو's (148a–151a), another of 889 الها's (151a–153a)—the numbers are noted in a Western hand in the margins. Drawings of 'seals' (*mühür*), attributed to the prophets Yūsuf (162a, 171b), Muḥammad (163a), ʿAlī (167a), Süleymān (168b), Ḫıżır-İlyās (170b) with explanations of their magical use in Turkish are found on ff. 162a. A prayer with further fragments occur on ff. 203b, 204b and 205a. The volume also contains some divinatory texts involving the text of the Koran: a *Şerḥ-i fāl-i Ḳur'ān* (9b–13b) It begins:

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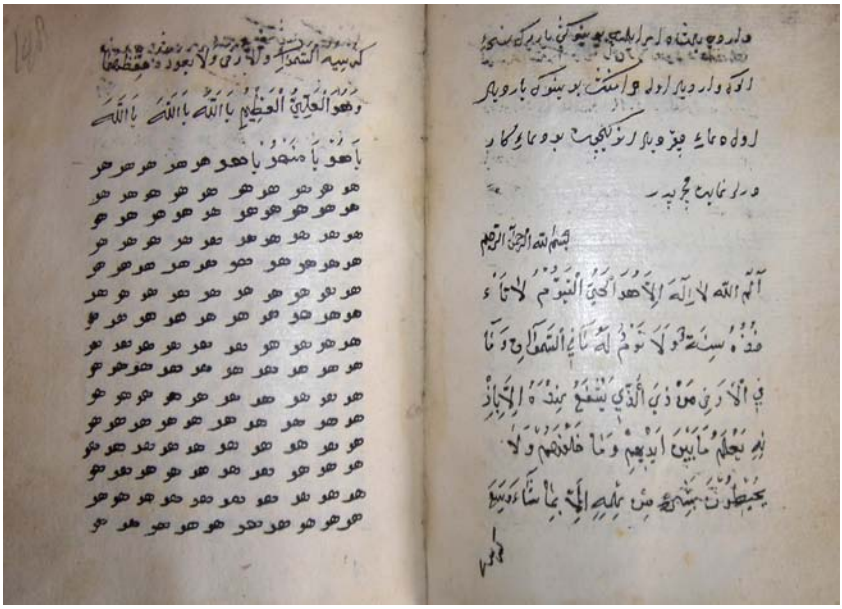


Figure 17. Groningen, UB Hs. 471, ff. 147b–148a. Two pages from a collection of pious and magical texts, 18th century or earlier.

وقتكه فال اتمك دلسك مصحف كريمدن بر نيت اوزره درست اعتقاديله ابدست اله اند نصكره اوج كره سورهٔ فاتحه اوقيه

Ends (13a):

حرف كى كلسه لقوله تعالى يس و القرآن الحكيم تأويل خير و سومكدر و سفر مباركدر

It is followed by two brief texts of a similar type: a *Şerḥ-i tekrār-nāme*, discussing the letters appearing repeatedly in a chosen Koran passage (13b–15a); it begins:

١ تكرار كلسه امكدر نسنه حاصل اولماز بيك چالشسك ب تكرار كلسه كشى معاونت قيلورسه مراد حاصل اولور

Ends (15a):

كى تكرار كلسه ... مكر چلب حضرتنزه عذركز دليه سين و الله اعلم بالصواب

A *Şerḥ-i sefer-nāme* follows on ff. 15a–16a, with predictions related to military action; it begins:

قچان سفره كتمك ايچون نيت ايلسك مصحف اچدقده اقلكى حرفنه نظر ايليه قاچان مال تحصل اتمك ايچون نيت ايلسك

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It ends (16a):

اكر بواو سلوپ اوزره دوترلرسه هر كيز فالكدر كزب بولونميا و الله اعلم بالصواب

Finally we find a list of auspicious days, preceded by an explanation (132b–133a), and a *ġurre-nāme* with two tables (205b–206a). An invocation of ʿAlī is written on f. 1a. The volume also contains a folded piece of worn paper, approximately 210×170 mm, with a (Christian) prayer text, 23 lines, in an unidentified language in Latin script and in Schoeder's handwriting (begins: *Toma io mabolido la Jehova ta mau numma ta jehova tamau.*).

Rebound in embossed brown leather with blind tooled insets and ornaments in quasi-oriental style; glazed white to cream paper; an illegible text is written on the fore-edge; (2) + 206 + (2) folios; 150×102 mm and 112×68 mm, varying from f. 132a onwards; 10 lines, varying form f. 140b onwards; small *nesiḫ*, vowelled in the Arabic texts, and decaying to *şikeste* in various hands towards the end; red headings, rubrics and lines up to f. 129b and on ff. 162a–172b; double red borders on ff. 1b–134b; circular drawings in black and red on ff. 162b, 163b, 165b, 167a, 168a, 169a, 169b, 170a, and 171b; without a date and the name of a copyist. Probably acquired in 1776 through Nicolaus Wilhelm Schroeder (cf. Brugmans, *Catalogus*, p. 252).

Catalogue entries: *CCO* 2729 (V, pp. 288); Voorhoeve, p. 278; Brugmans, *Catalogus*, p. 252.

Hs. 472

A miscellany

The undated volume, incomplete at the end, contains a collection of pious texts in Arabic and Turkish. A description of the contents in Latin in the hand of Nicolaus Wilhelm Schroeder (cf. the Introduction to this chapter) is found on the 'title page' (1a). The texts mostly consist of chapters from the Koran (1b–23b), which are followed by prayers in Arabic preceded by Turkish com-mentaries. Titles mentioned in headings are *Duʿā-i on iki imām* (*sic*, 23b) and *Duʿā-i Ḫıżır-İlyās* (25b). The collection breaks off after the first line of the Arabic prayer text (29b). Notes in Latin and German are found on ff. 1a and in the margin of f. 14b with the names Anna and D. Feyrerin and the years 1614 and 1619.

Rebound in boards covered in pink and black marbled paper; white glazed paper; (1) + 29 + (1) folios; 146×97 mm and 100×50 mm, varying; 11 lines;

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catchwords; calligraphic *nesiḫ*, vowelled in the Arabic texts; headings and dots in red; without a date and the name of a copyist. Acquired in 1776 (cf. Brugmans, *Catalogus*, p. 253).

Catalogue entries: *CCO* 2730 (V, p. 288); Voorhoeve, p. 278; Brugmans, *Catalogus*, p. 253.

Hs. 473

A miscellany

An undated collection of pious and magical texts, incomplete at the end, which commences with two chapters from the Koran: *sūra*s 36 (1b–10a) and 67 (10b–14a), followed by prayers in Arabic, preceded by prescriptions in Turkish, for various purposes; magical formulae are found on ff. 17a, 33bisa–b, 34b, 54b and 66b.

Latin inscriptions are found on f. 1a: *Accepi ex Burgundia á fr. Sebastiano Ranspek* [?] *d. 15 Feb 1651 per iuvenem Neclementem*, and on f. 69b in the hand of Nicolaus Wilhelm Schroeder (see the introduction to this chapter), *Continet hic Codex Duo Corani capita sci xxxvi et lxvii additis pro more precum formulis Arabicis et Turcicis*, with the number XVIII.

Bound in dark brown leather with flap and blind tooled insets in Oriental style; glazed paper without watermarks; 69 folios (33 counted twice); 103×71 mm and 60×50 mm, varying; 7 lines; catchwords; small vowelled *nesiḫ*; without a date and the name of a copyist.

Catalogue entries: *CCO* 2731 (V, p. 288); Brugmans, *Catalogus*, p. 253.

Hs. 474

A miscellany

The, possibly late 14th-century (cf. under (**1**) below), volume in oblong format with texts in Arabic and eastern Turkish, written by the same copyist, is incomplete at both the beginning and the end. The penultimate flyleaf, *recto*, contains a brief description of the contents in Latin in Schoeder's handwriting (cf. below).

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Figure 18. Groningen, UB Hs. 474, f. 9a. A page from a miscellany dated 799 (1396–1397) in the second line. The erroneously spelt title of *ʿAtebetü l-ḥāḳāyıḳ*, a didactic poem in eastern Turkish by Edīb Aḥmed of Yüknek (12th–13th century), is found in the third line.

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(**1**) ff. 1a–9a.

A collection of traditions (*ḥadīth*) in Arabic, probably part of a series of the usual forty, from the final part of the fifth to the thirty-third. The text ends in the year 799 (1396–1397).

(**2**) ff. 9a–32b

ʿAtebetü l-ḥāḳāyıḳ عتبت الحقايق

An incomplete copy of a poem, consisting of a series of quatrains, on ethics in eastern Turkish by Edīb Aḥmed b. Maḥmūd of Yüknek, a village near Samarkand, who flourished at the end of the 12th to the early 13th century. The work belongs to the oldest literary works known in any Turkish language. It was dedicated to Dād Sipehsālār Beg, mentioned in some manuscripts and praised on ff. 11b–12b. The title, with the word *ʿaybe* instead of the correct *ʿatebe*, is found in a heading preceding the text on f. 9a. The name of the author is mentioned in f. 32b:1. The work consists of an introduction (9b–12b), and, in this copy, eight numbered chapters (*bāb*) with headings in Arabic (rendered in Turkish in Rahmeti Arat's edition)—the heading of the first chapter is missing. The work breaks off towards the end of the concluding section (which begins in f. 32:6). Catchwords on ff. 12b and 15b do not suit the text following on the next page.

Begins (9a, as in Rahmeti Arat's edition, p. 41:1–2):

الهى اوكوش حمد ايور [من] سكا * سنيك رحمتنكدين اومر من اوزكا

Ends (32b, as in Rahmeti Arat's edition, p. 78:479/477):

قلى بارسا اوزوب سوزوم قالسو تيب * انين از ايرور بو كتاب دا سوزنك [تلو]

Catalogue entries: Karatay 3077; six MSS, among which the Topkapı Sarayı Library MS mentioned by Karatay, are described in the introductory part of Rahmeti Arat's edition, pp. 20–39.

Edition: by Reşid Rahmeti Arat (Istanbul 1951).

Literature: Ahmed Caferoğlu, "La littérature turque de l'époque des Karakhanides", in *PhTF*, pp. 267–275, esp. 270–271.

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(**3**) ff. 33a–57b.

A collection of about 72 quatrains in eastern Turkish, incomplete at both the beginning and the end—between ff. 35b–36a and 44b–45a parts of the text seem also to be missing—each headed with the word 'by someone else' (*li-ġayrihī*) in bold red script. No *maḫlaṣ* or title is mentioned.

Begins (33a):

یارکیتی کیتاز کوزکلوم حرارتی* اوزکالماز یوراجوکوم جرارتی

Ends (57b):

بر دانکزاد شمشم پایان یاوق

* * *

Rebound in embossed brown leather with blind tooled insets and ornaments in quasi-oriental style; glazed white paper, slight moisture damage; pieces are torn or cut from ff. 26 and 55, with loss of text; f. 1 has been worn to partial illegibility; 2 + 57 + 2 folios; 137 × 182 mm and 98 × 145 mm; 9 lines; occasional catchwords; vowelled *nesiḫ*; headings, rubrics, Arabic quotations and double borders in red; dated 799 (1396–1397) on f. 9a; without the name of a copyist. Probably acquired in 1776 through Nicolaus Wilhelm Schroeder (cf. Brugmans, *Catalogus*, p. 253).

Catalogue entries: *CCO* 2732 (V, pp. 288–289); Voorhoeve, p. 22; Brugmans, *Catalogus*, p. 253.

Hs. 479

The Book of Psalms

An incomplete, undated copy of the Book of Psalms, 1–48, in Italian, Dutch and Turkish. No name of a translator is mentioned. The Italian together with the Dutch and the Turkish versions are found on separate, alternating folios. The title page (1a) shows the inscription: *Versio haec Psalmonim est Persica. quid, quantum e quidem scio, nulli si extat in bibliis Polijglottis*. The Psalms are preceded by an introduction (*dībāce*) in Turkish and Italian (1b–10b). The first part of the Turkish version of the first Psalm is missing; the last lines of it and the beginning of the second Psalm are found on f. 12a. The Turkish text breaks off in an introduction to the 48th Psalm.

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Figure 19. Groningen, UB Hs. 479, ff. 146b–147a. Two pages from a copy of the Book of Psalms in Italian, Turkish and Dutch, first half of the 18th century or earlier.

The first flyleaf, *verso*, contains a note in Latin on the contents of the manuscript, headed by 'G: Kuijpers 1747'. (Gerardus Kuijpers was professor of Theology at Groningen University from 1765, see the introduction to this chapter, above.) Two separate leaves have been bound with the volume between f. 187 and the last flyleaf; a a folded leaf of red paper with a Chinese text; and a small leaf of white glazed paper (112 × 80 mm) with administrative notes in Turkish—the two entries found at the top are dated 1127/1715, they concern a female slave (*mollada*), whose features are described in the last three lines, with a signature and two seals containing the name Süleymān.

Bound in brown leather with gold ornamentation in Western style; a lable in red and gold with the title *PSALMI ET PRECES AR. M:S*: is found on the back; glazed white paper; (1) + 187 + (2) folios; 153 × 105 mm and (Turkish text) 110 × 70 mm, varying; (Turkish text) 10 lines; without catchwords; vowelled *nesiḫ*; headings, rubrics and, mostly, the Dutch version in red; without a date and the name of a copyist. An inscription, twice in Latin and once in Arabic script, of Hendrick (Henrico) Danti is found on f. 1a.

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Turkish title (1b):

حضرت داوود پیغمبرك ع م زبوری

The Turkish introduction begins (1b/3a, after a *besmele*):

سائر ماده لر اراسنده که قدیما حضرت موسینك زمانندن صکره روح القدس کندو ابنیاسنه سویلدی روحانی اغنیه لر وار ایدی که اونلردن تورات شریفك جلدنده انواع نشر اولندی

Ends (187b):

اوتوزسکزینجی مزبور ... ۱۲ دوستلردن و دشمنلردن شکایت ایدر ١٤ لکن اونلرك جفالرینه

Catalogue entry: Brugmans, *Catalogus*, p. 254.

Hs. 482

Turkish glosses and text fragments

An incomplete, undated copy of an anonymous Arabic treatise without title on grammar with paradigms accompanied by interlinear Turkish explanations in a smaller script. A title in Latin: *Literae Turcicae*, various notes, the name Maria ... and a series of letters in a Western hand occur on the inside of the front cover. A plethora of text fragments, among which the opening lines of two petitions in Turkish, later erased—the first concerns a posting at the fortress of İstolni Belġrad (Székesferhérvár)—as well notes and jottings in Arabic, Persian and Turkish are found on f. 1a.

Bound in glazed white paper; glazed white paper; 12 folios; 161×110 mm and 125×75 mm, varying; 6–11 lines; ş*ikeste*; without a date and the name of a copyist. Acquired from the library of Jakob Christmann in 1620 (see the introduction to this chapter).

Begins (1b, after a *besmele*):

مشرب [ای شرب ایتمك] عذب [ای دنلو اولماق] مرکب [ای بنمك] ...

Ends (12b):

اکتساب اقتصاص امتزاج [اظفار امله]

Catalogue entries: *CCO* 2709 (V, p. 279); Voorhoeve, p. 415; Brugmans, *Catalogus*, p. 255.

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Hs. 483

A miscellany

An undated collection of Koran chapters and, in Turkish, prayer prescriptions, with stories based on *ḥadīth*; it commences with a series of prayers to be said on the subsequent days and nights of the week (1b–10b). The texts were copied in different hands, and separate parts of the volume only contain Arabic texts: ff. 31b–59b and 60b–97b. A talisman prescription with a magical formula is found on f. 99a, the first page of a *fālnāme* on f. 99b. A description in Latin of the contents in Schroeder's handwriting (cf. below) is found on 100a: *Libellus precum partim Turcica, partim Arabica lingua, pro singulis diei cuiusque statis temporibus. subiiciuntur Corani Capita LI–LVII et LXXVIII–CXIV*, followed by the number XIII.

Rebound in embossed brown leather with blind tooled insets and ornaments in quasi-oriental style; glazed cream paper; (2) + 99 + (2) folios; 153 × 100 mm and 115 × 70 mm, varying; 7–11 lines; cachwords; vowelled *nesiḫ* of various formats and in various hands; occasional headings, rubrics, dots and lines in red; without a date and the name of a copyist. Probably acquired in 1776 through Nicolaus Wilhelm Schroeder (cf. Brugmans, *Catalogus*, p. 255).

Catalogue entries: *CCO* 2734 (V, p. 289); Voorhoeve, pp. 67, 278; Brugmans, p. 255.

Hs. 484

A miscellany

An undated collection of pious and magical texts, mostly prayers in Arabic and Turkish prayer prescriptions, some of them comprising stories based on *ḥadīth*; magical formulae and diagrams (in black and red) are found on ff. 22a–23a, 28a, 29b. The 'title page' (6a) contains a title in Latin in Schroeder's (cf. introduction to this chapter) handwriting: *Libellus Precum Turcice et Arabice*, followed by the number 17. The names of Fāṭima and the Twelve Imāms are indicated in red on ff. 60a–66b. The texts are interrupted by blank pages (69a–71a), followed by prayers with preceding Turkish commentary, the names of these indicated in red headings: *Duʿā-i cemīl* (73a, 79b) and *Duʿā-i tesbīḥ* (82a). Two further prayer prescriptions (83b–84b), are followed by a *Seyir-nāme* (84b–100[bis]), an anonymous treatise on the interpretation of nervous twitches in humans; it begins (84b, after a *besmele*):

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جدول اختلاج اعضا على اختلاف الاقاويل دانيال ذو القرنين سليمان باشك اورتاسى سكرسه شرف و دولت بوله

The treatise in turn is followed by a few brief texts recounting traditions and prayers (100bis–104b). Jottings and text fragments, mostly prayers, occur on the inner boards and endpapers.

Bound in embossed dark brown leather with blind tooled insets in Oriental style on the outer covers; glazed white paper; 105 + 26 folios (100 numbered twice); 104 × 77 mm and 70 × 45 mm, varying; 7 lines; catchwords; vowelled *nesiḫ*; occasional headings, rubrics and dots in red; without date and the name of a copyist. The inscription *H.R.W. 1625* occurs on f. 105b; a Latin owner's inscription of Joh. Henr. Hottingerus with the date 5 December 1677 is found on f. 6a (see also the introduction to this chapter). Probably acquired in 1776 through Nicolaus Wilhelm Schroeder (cf. Brugmans, *Catalogus*, p. 257).

Catalogue entries: *CCO* 2736 (V, p. 290); Voorhoeve, p. 67; Brugmans, *Catalogus*, p. 255.

Hs. 485

Exercitationes linguae Turcicae

Autograph 'Exercises in Turkish' by Jacob Christmann (see the introduction to this chapter)—his name is mentioned on the same page (1a) as the title given above—consisting mostly of a (part of) an anonymous treatise on the Islamic religion with Latin transcription (on separate pages), Latin translation (in the margins) and various linguistic annotations (on pages preceding and following the main text). Many pages have remained blank, in particular ff. 35b–49b. A colophon with the date mid-*Ẕī l-ḥicce* 989 (5–14 January 1582) and the the placename of Istanbul is found on f. 50a (cf. quotation below).

The Turkish text begins (4a):

اولكى باب كه ايمان بلدرر بلكلكم عالملر ايمان نه ايله تمام اولدغن بيان اتمكده چوق اختلاف ادبدررلر

The transcription begins (3b):

Evvelkhi baab khi yman bildurur/ bilgilkim aalimler yman neylé tamam oldugin bean itmekde tschok ichtilaf idubdururler

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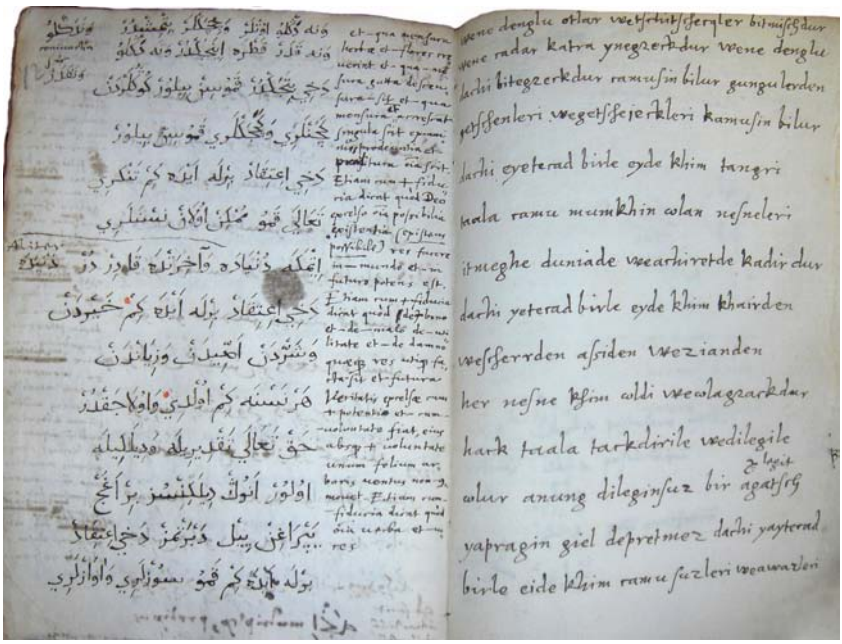


Figure 20. Groningen, UB Hs. 485, ff. 11b–12a. Two pages from an exercise-book filled by Jacob Christmann; dated 989/1582. On the left is the text of an anonymous treatise on religion, a draft translation into Latin is found in the margin; a transcription of the Turkish text is on the right.

Ends (33a):

نیجه مؤمنلره دخی ایدجکدر کم ای مؤمن تیز کچکیل که سنك ایمانك نوری بنم اودومی سویندرمسون دیجکدر

And (32b):

> *nitsche muuminlere dachi eidegzekdur khim y mumin tez getschgil khi senung imanung nuri benum odumi suyundurmesun digzeckdur*

Colophon (50a):

فی اوسط ذی الحجه سنه تسع و تامیه و تسع مایه ... بمقام قوسطنطینی

With the transcription:

> *fi eywasitti silhiddgze sene tisza wesemaniije wetisza meja*

Bound in a leaf of paper, containing on both sides a varicoloured, probably late-mediaeval Latin text in Gothic script with staffs of musical notes

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(cf. Hs. 493); white paper; 50 folios; 173×120 mm; no regular written surface; elegant vowelled *nesiḫ*; autograph by Johann Christmann, dated 989/1582, see also above.

Catalogue entries: *CCO* 2711 (V, p. 280); Brugmans, *Catalogus*, pp. 255–256.

Hs. 486

A poem

A draft copy, with erasures and additions, of an anonymous poem of 33 *beyt*s in *meṣnevī* rhyme. The poem describes a battle against 'Frankish' infidels under the command of Ferenc Nádasdy (1555–1603, cf. *BLKO* 19, pp. 20–21), who were crushingly defeated in the plain of Budin (Buda, cf. the seventh line); the work is dated 5 *Receb* 995 (11 June 1587, cf. the penultimate line, quoted below). Which battle is meant, is not clear—the last major Hungarian campaign undertaken by the Ottomans dated from 973–974 (1566). The names of Sinān Paşa and Cān Beg, an irregular horseman (*deli*) who was also the author and participant of the battle are mentioned in the penultimate line and elsewhere. The poem was probably meant to be offered to the pasha, possibly identical with Frenk Sinān Paşa (governor of Buda from March 1587 to November 1588, cf. Fekete Lajos, *Budapest a Törökkorban* (Budapest 1944), p. 216), and was, it seems from the last line, a request to grant him, now horseless, a new riding animal. Verse fragments are also scribbled on the back.

Begins:

حدایه شکر فروار بحمد الله سزه قلدی بو احسانی * او کافرلر که سندردك زبون اتمشلر جهانی

Ends:

هجرتك طقوز یوز طقسان بش رجب ایکده تمام * یورد طابور جان بك التنده سنان پاشا یتام

بو دلیله بنده کوز اتسوز اولمقله اردہ یردن یقردی * ات عنایت اولسه حیوان ایچره نه باشلر کسردی

Coarse brownish paper, somewhat worn at the edges; approximately 720× 240 mm; irregular *şikeste*. The MS is kept between boards on which a label with the text *Diploma Turcicum, charactere diwani exaratum* has been pasted. Acquired from the library of Jakob Christmann in 1620 (see the introduction to this chapter).

Catalogue entries: *CCO* 2714 (V, p. 281); Brugmans, *Catalogus*, p. 256.

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Edition & Translation: Edith Gülçin Ambros & Jan Schmidt, "A Rhymed Petition of 1587 by a *Deli*: A Unique Document Kept in the Groningen University Library (Hs. 486)", *Şinasi Tekin'in Anısına Uygurlardan Osmanlıya* (Istanbul 2005), pp. 112–121.

Hs. 487

Calligraphic samples

A scroll with (combinations of) letters and text fragments, including verses by the scribe, in Arabic, Persian and Turkish, serving as samples for various styles of calligraphy in *kūfī, nesiḫ*, *taʿlīḳ*, *dīvānī*, *rıḳʿa* and *siyāḳat*, in different variations and formats—most names of the scripts are mentioned in the left margin. At the bottom there is an undated colophon with the name of İsmāʿīl, a scribe in the service of the *Dīvān*. The Turkish samples comprise three opening lines of a letter (in *dīvānī*); two opening lines of a petition for a posting—salary 30 *aḳçe*—at the Selimīye Mosque in Istanbul (in *siyāḳat*); two opening lines of a letter to the Sultan (in *rıḳʿa*); various administrative entries, among them five signatures (in *defter ḳırması*); and a preamble with a honorific title addressing an *Emīr* (one line, small *dīvānī*), followed by a verse: *gözüm yaşı gibi her yanña aḳma * gözüm nūrı beni gözden bıraḳma* (vowelled *taʿlīḳ*).

Glazed white paper, worn at the bottom; 980 × 253 mm; designed by İsmāʿīl; without a date. Acquired from the library of Jakob Christmann in 1620 (see the introduction to this chapter).

Catalogue entries: *CCO* 2714 (V, p. 281); Brugmans, *Catalogus*, p. 256.

Hs. 488

A miscellany

The undated volume contains two works, both written by the same copyist. A description of the contents in Latin in Schroeder's handwriting (cf. below) is found on the 'title page' (79b): *Est narratio casuum singularium Nasroddini Chovagiae. Turcice. Accedit narratiuncularum lepidarum. Turcice*., followed by the number XIV. On the last flyleaf, *verso*, there are notes in a less litterate hand on the contents in Latin and the number 4.

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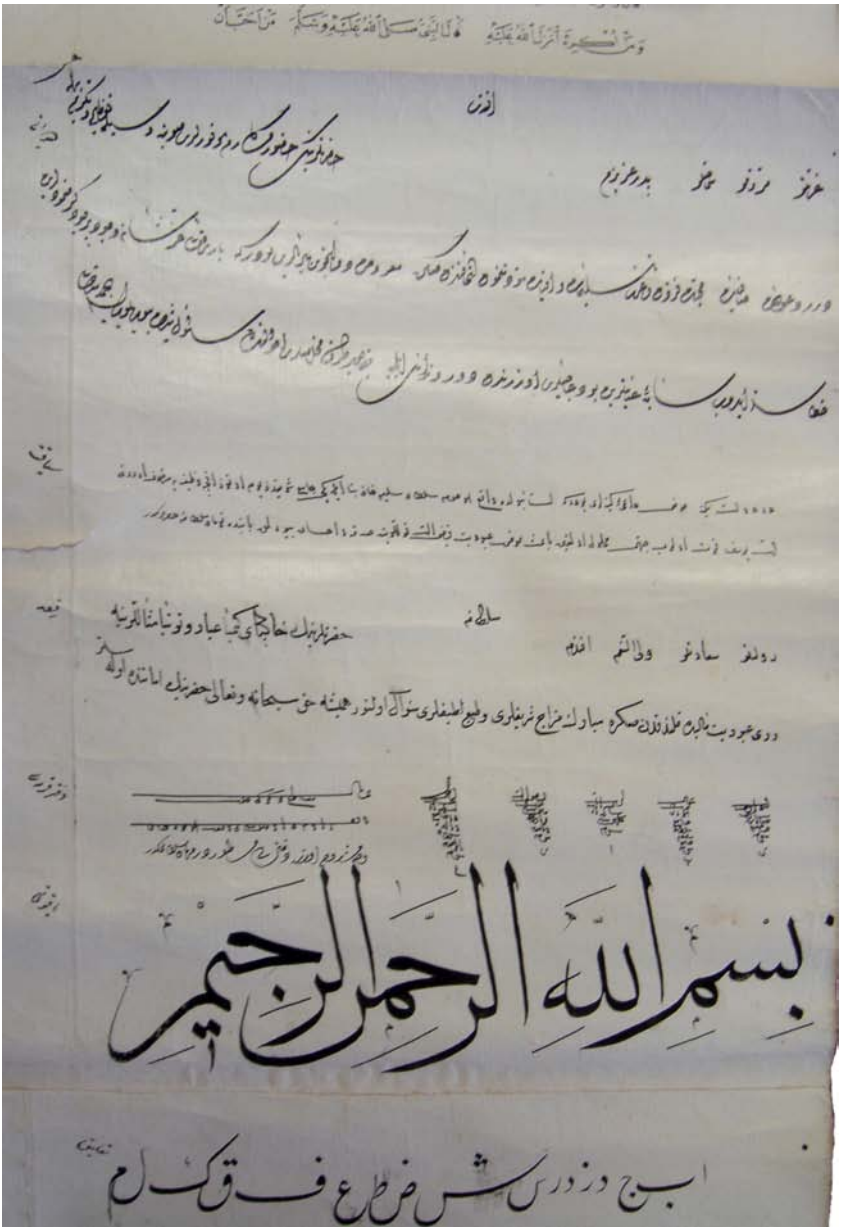


Figure 21. Groningen, UB Hs. 487, middle section. Part of a scroll with calligraphic samples, with texts in Arabic, Persian and Turkish, before 1620.

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(**1**) ff. 79a–62b

Menāḳıb-ı Naṣruddīn Ḫōca مناقب نصر الدين خواجه

A collection of stories/anecdotes in which the traditional Turkish 'wise fool' figure of Naṣruddīn Ḫōca is the protagonist. The title is found in a heading preceding the text on f. 79a. The 76 stories in simple Turkish, numbered in the margin, have always enjoyed a large readership (audience). Many collections exist in manuscript and have been printed, often with illustrations, in numerous editions ever since the 19th century; there are also translations into many languages. The present collection contains, as is explained in the introduction, four chapters (*bāb*) devoted to, respectively, stories about the *ḫōca* himself, women (69b), his son and a person indicated as '*imād* (66a). The fourth chapter is not indicated separately in the text. Most of the anecdotes here collected are not more than coarse, facetious jokes. (For copies of similar collections, see Leiden, UB Codices Or. 1132 and 2067.)

Begins (79a):

راویان اخبار و ناقلان اثار روایت اتدیلر که نصر الدین خوجه درلر سوزی حصارده بر عزیز واردی انوك مناقب و عورتیله اولان مناقبات و اوغلیله اولان مناقبات و عمادیله اولان مناقبات یزوب درت باب اتمشلر

Ends (63a–62b):

نصر الدین خواجه اشکك قاضی اولمش دمشلر ... بر سیدی قازی اشغی درر تعجب ایلیوب فکر ادرکی بو امجکین سکدوکم بنی دیو بر سیدی قازی اشغن اویارمش دیمش

Catalogue entries: Ethé 2092–2098; Majda 9; Rieu, p. 224; Schmidt 5–7; TYTK (Antalya) 2055.

Editions (selective): K.R.F. Burrill, "The Nasreddin Hoca Stories. An Early Ottoman Manuscript at the University of Groningen", in *Archivum Ottomanum* II (1970), pp. 7–114, with a facsimile of the text; Būlāq 1257; Istanbul 1303, 1325.

Translations (selective): into English, see Burrill's edition, pp. 32–48; into French (from 1847 at Izmir); Arabic (Būlāq 1260); German (from 1911); Persian (Tehran 1315); Hungarian (Budapest 1899); Russian (from 1970); Bulgarian (Sofia 1975).

Literature (selective): the Introduction to Burrill's edition; Ahmed Kudsi Tecer, "Nasreddīn Ḫoca", in *İA*; U. Marzolph, "Naṣr ad-Dīn Khodja", in *EI²*; Şükrü Kurgan, *Nasrettin Hoca* (Ankara 1986); Mustafa Duman, "En eski

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kaynaklarda Nasreddin Hoca", in *Tarih ve Toplum* 1484 (1990), pp. 381–384; Saim Sakaoğlu, *Türk fıkraları ve Nasrettin Hoca* (Konya 1992).

(2) ff. 57a–1a

Dāfiʿu l-ġumūm ve rāfiʿu l-hümūm دافع الغموم و رافع الهموم

A treatise on the practice of sex in its various forms, illustrated with poems and erotic anecdotes, by Meḥmed, who used the pen-name of Ġazālī and was nicknamed 'Deli Birāder' (d. 941/1534–1535). The title is mentioned in f. 55a:1. The heading *Laṭīfe-i Dīvāne Birāder* is found in a heading preceding the text on f. 57a. The book was written in commission of a certain Piyāle Beg (cf. f. 56a:2) for the author's patron Prince Ḳorḳud (mentioned in f. 56b:11). The latter seems to have been displeased with the work and dismissed the author from his court at Amasya. It consists of an introduction (57a–55a), which mentions five sources (55b), and, according to the introduction, seven chapters (*bāb*) by which the stories were grouped according to themes, ranging from 'the benefits of marriage and adultery', to masturbation, bestiality, catamites and pimps—the titles are printed in Flügel I, p. 427; these are not found in the text itself. The work seems to be incomplete at the end.

Begins (57a):

ناقلان اخبار ظرافت شعار و راویان روایت مودت آمیز و حاکیان حکایت محبت انکیز ... شیله نقل اتدیلر

Ends (1a):

لطیفه بر عورته صورمشلر سیك نه اصل اولنجق ایودر دیو ... بوندن اکسك اولیجق * دیش فور دلیجق دیرلر

Catalogue entries: Blochet A.F. 394, S. 441, 653; Kut 346; Flügel 442–443; Pertsch (Berlin) 460.

Literature: *ʿOM* II, pp. 48–49; *HOP* III, pp. 36–40; G. Alpay, "Ghazālī", in *EI*[2], Selim Kuru, "Sex in the Text: Deli Birader's *Dâfiʿül ʾl-gumûm ve Râfiʿü'l-humûm* and the Ottoman literary Canon", in: *Middle Eastern Literature* 10/2 (2007), pp. 157–174.

* * *

Bound in embossed brown leather with gold-cum-red tooled insets in Oriental style; two red ribbons each attached to the front- and back-covers;

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glazed white paper; 11 + 79 + 1 folios, numbered in Western style; 155 × 105 mm and 105 × 70 mm, varying; 13 lines; catchwords; small *nesiḫ*; headings, rubrics and dots in red; without a date and the name of a copyist. The inscription *H.R.W. 1625* occurs on the flyleaf opposte f. 1a; a Latin owner's inscription of Joh. Henr. Hottingerus with the date 5 December 1677 is found on f. 79b (see also the introduction to this chapter). Probably acquired in 1776 through Nicolaus Wilhelm Schroeder (cf. Brugmans, *Catalogus*, p. 256).

Catalogue entries: *CCO* 2715 (V, pp. 281–282); Brugmans, *Catalogus*, p. 256.

Hs. 489

Yūsuf u Züleyḫā يوسف و زليخا

An autograph copy of a long poem in *meṯnevī* rhyme, recounting the story of Yūsuf and Züleyḫā, by Ẕihnī Efendi who is probably identical with Ẕihnī ʿAbdüldelīl of Baghdad. According to a colophon on f. 146a, the work was completed in the first part of *Cemāẕī l-āḫir* 1024 (28 June–7 July 1615, cf. the article by Türledoğan, mentioned below, p. 77). No other copy of the work has hitherto been found. The title and the name of the author are mentioned twice on the 'title page', f. 2a. (The name of the author is also mentioned on f. 1a.) A note on the same page, f. 2a, indicates that the text was written by the author himself (cf. quotation below). The work does not seem to be documented and the identity of the author cannot be established with any certainty. The work is preceded by five introductory sections (2b–8b), the last of which (7b–8b) is a personal prayer by the author, who, however, does not reveal his name. A few marginal additions.

A description in Latin, possibly by Schroeder, of the contents and authorship (ascribed to *Dhahni Efendi filius Karfes Zanis*—the last part of the name probably did not belong to the author but to a later owner, cf. below) is found on the second flyleaf, *recto*, with the addition that the manuscript was a gift of the Professor of History, Leonard Offerhaus [1699–1779, see also the introduction to this chapter]. According to an inscription, also in Latin, on the next page (second flyleaf, *verso*), the manuscript had been obtained at the conquest of Buda by Johann Schmitz, governor of 'Lipp. Swalenburgensis' [= Lipova], and given to Henricus [Heinrich] Mische in 1695 (quoted in *CCO* and Brugmans, *Catalogus*). The inscription is followed by the number XII. A prescription for a medicine (5 lines) is found on f. 1b.

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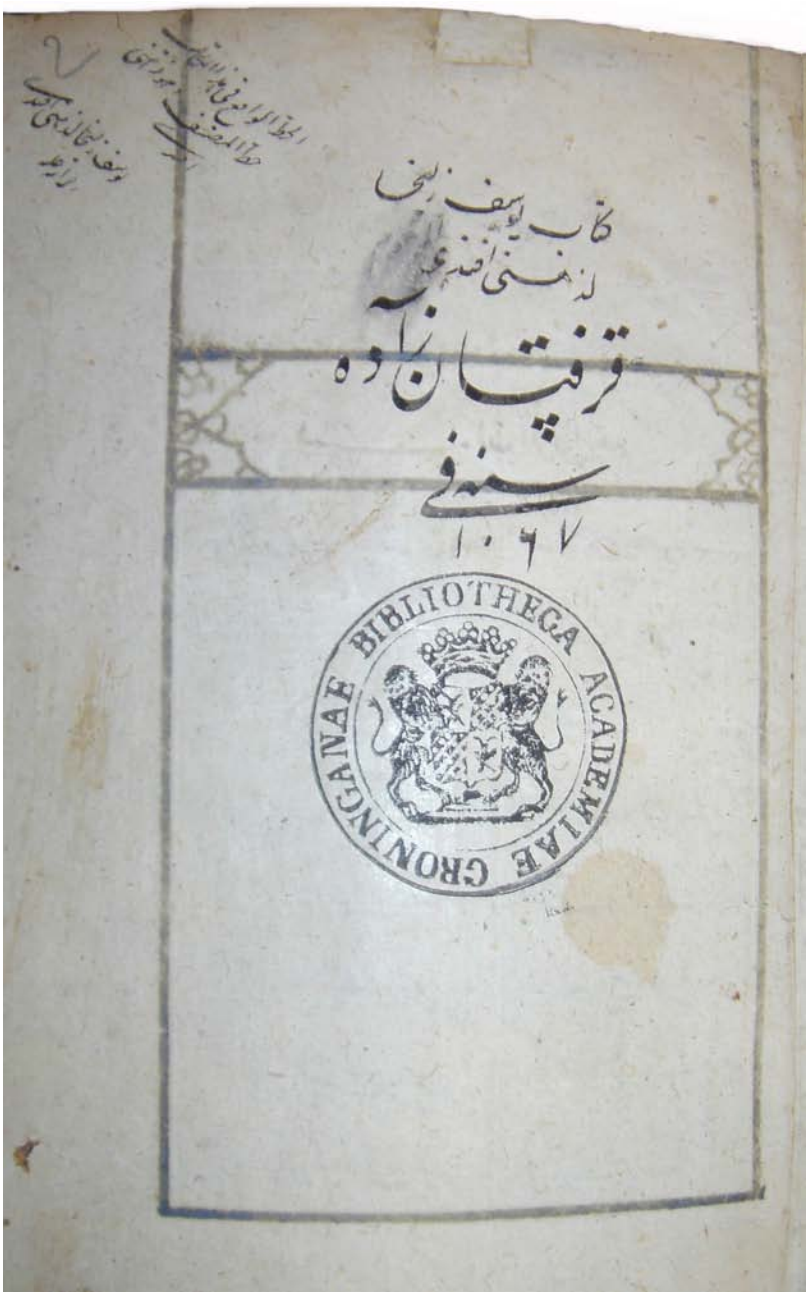


Figure 22. Groningen, UB Hs. 489, f. 2a. The 'title page' of a unique, autograph copy of Ẕihnī Efendi's *Yūsuf u* Züleyḫā, written in 1024/1615.

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Note on the autograph status of the MS (2a):

الخط الواقع فی هذا الکتاب خط المصنف و هو ذهنی افندی

Begins (2b, after a *besmele*):

آلهی باغ طبعم قیل کلستان * امیدم غنچه سنی ایله خندان

Ends (146a):

حمد الله که بو نظم جهانسوز * اولبدر هم دلارا هم دلفروز

و الله اعلم

Colophon (*ibidem*):

تحریراً فی اوایل جمادی الاخره سنه اربع و عشرین و الف تم

Bound in embossed light and dark brown leather with flap and blind tooled insets in Oriental style; glazed cream paper; 2 + 146 + 13 folios; 180 × 110 mm and 120 × 75 mm, varying; 11 lines; catchwords; calligraphic *taʿlīḳ*; initial *besmele* and headings, omitted from f. 126a, in red; (oxidised) gold borders within black lines on ff. 2b–3b; a simple headpiece in gold and red stippling on f. 2b; an owner's inscription of Ḳarfetānzāde [?] with the year 1067 (1656–1657) is found on f. 2a.

Catalogue entries: *CCO* 2719 (V, p. 283); Brugmans, *Catalogus*, p. 256.

Literature: Melike Gökcan Türkdoğan, "Klâsik Edebiyatında Kur'an kıssalarını konu alan mesnevileri", in: *The Journal of International Social Research* 3/15 (2010), pp. 77.

Hs. 490

Dīvān دیوان

An undated copy of the collected poems of Uṣūlī (d. 945/1538–1539), in parts erroneously bound and incomplete at the beginnning—the first ten distichs of the *miʿrācīye* with which the work commences are missing. A description in Latin of the contents, but without the name of the author, possibly by Schoeder, is found on f. 70a. The work proper is preceded (1a–2b) by an incomplete series of quatrains elaborating Arabic quotations from *ḥadīth* which occur in some copies of the *Dīvān* at the end, and comprise, in their fullest extent, 80 items (cf. İsen's edition, pp. 19–20). The *miʿrācīye* is followed by some *meṣnevī*s: *Münācāt-i bār-i taʿālā* (6b); *Aḥvāl-i ʿışḳ* (7b); *Ṣīfāt-i ʿışḳ* (8b); a *tevḥīd* (in prose, 10a); and *Şehr-engīz*

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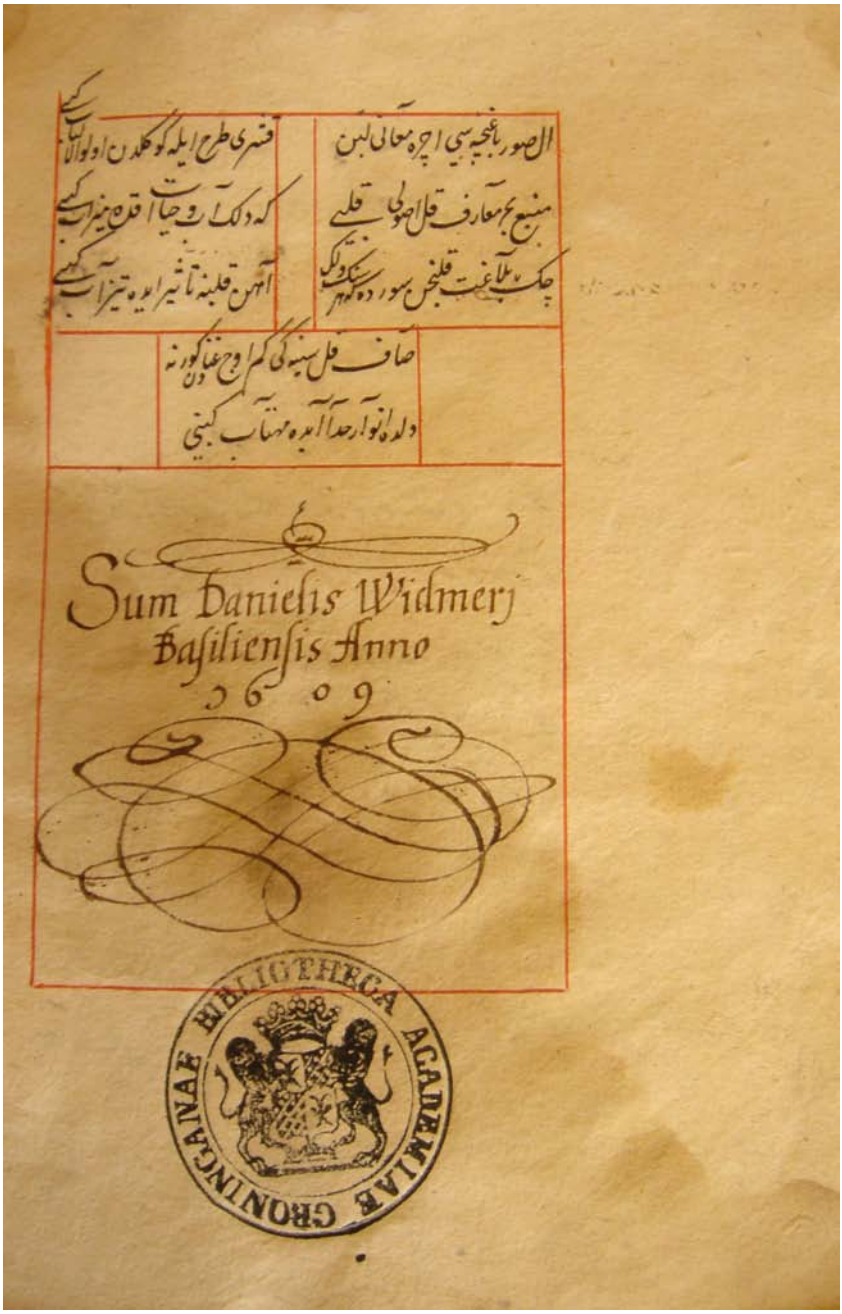


Figure 23. Groningen, UB Hs. 490, f. 69b. The last page of a copy of the *Dīvān* of Uṣūlī, with an author's inscription by Daniel Widmer of Basel, dated 1609.

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der Yenīçe (10b), followed by 5 *ḳaṣīde*s (18a); a *merṡīye* on the death of Shaykh Gülşenī (25a); a *müseddes* in praise of the shah of Khurāsān [the Imām Mūsā er-Rıżā] (26a); a *muḫammes der tevḥīd* [on a *ġazel* by Seyyid] (27a); a *muḫammes* [on a *ġazel* by Nesīmī] (28a); a *mu'aşşer* in praise of the Prophet (29a); 3 *mürabba*'s (30a); 4 *ḳıṭ'as* (32a); and 114 *ġazel* in *Dīvān* sequence (32b–69b)—*non-sequitur*s are found between ff. 25b–26a, 32b–33a, 40b–41a, 46b–47a and 67b–68a.

A few marginal additions. Remnants of a Persian distich in bold *ta'līḳ* and some illegible jottings are found on the inner front-boards; a series of Persian verses in the shape of a tree, and all rhymed in *-īm*, the final words being *Şāh Selīm*, are found on f. 72a—these are surrounded by Turkish *beyt*s in a smaller script; a plethora of verses (*ḳıṭ'as*), some attributed to Aḥmed Paşa and in the same hand, but partly erased by blotting, occur on the next page, f. 72b.

Bound dark brown leather with flap and blind tooled insets in Oriental style; glazed cream and pale yellow paper, partly stained by moisture; 72 folios; 212×130 mm and 139×73 mm; 13 lines; catch words, occasionally omitted or erased; calligraphic *ta'līḳ*; headings in gold up to f. 32a; multiple borders in red and blue; gold borders within black lines on ff. 32b–33a; an owner's seal of Ḫōca Üftāde is found on f. 10b; an author's inscription in calligraphic Latin of Daniel Widmer of Basel, with the year 1609, is found on f. 69b. Probably acquired in 1776 through Nicolaus Wilhelm Schroeder (cf. Brugmans, *Catalogus*, p. 257).

Begins (1a):

من عآدی لی لیا فقد آذبته بالحرب

حق تعالی حضرت پیغمبره وردی خبر * بر لکمییله بنم بز کمسه کم قلسه جدال

The *mi'rācīye* begins (3a, as in İsen's edition, p. 29:21–22):

اون سکز بیك عالمی چرخی هم * شش جهت شش روزده قلدی رقم

Ends (69b, as in İsen's edition, p. 239, penultimate distich):

صآف قل سینه کی کم اوج غنادن کورنه * دلده انوآر خدآ آبده مهتآب کبی

Catalogue entries: *CCO* 2720 (V, pp. 283–284); Brugmans, *Catalogus*, p. 257; Blochet A.F. 284; *Divanlar* I, pp. 112–113; Karatay 2317; Rieu, pp. 175–176, 208; see also İsen's edition, p. 25.

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Edition: Mustafa İsen, *Usûlî Divanı* (Ankara 1990), with a facsimile of MS Feyzi Paşa 2209 (kept in the Çorum İl Halk Library).

Literature: *ʿOM* II, p. 76; *HOP* III, pp. 45–46.

Hs. 491

A miscellany

The manuscript contains texts which originally seem to have been part of more than one volume. It dates from the first half of the 17th century (see under **3**), but some parts may be older. Inscriptions in a somewhat enigmatic German by a soldier who had found the manuscript, written up-side down, are found on ff. 18[bis]a: *Dass buch hob ich gefunden in na bei vor meinen Feind wüh den sondmock gediet hob under den sodowüchichsen regemend gedient hab*, and 19b–20a (largely faded to illegibility). These make it likely that at least a part of the manuscript was acquired as war booty. The last (relatively new) flyleaf, *recto*, contains an inscription by, it seems, Nicolaus Wilhelm Schroeder (cf. the introduction to this chapter): *Carmina Turcica in laudem Muhammedis et alia. Liber ab initio et fine mutilus*.; the number 35 is added in different ink. Various annotations are found on the inner frontboard: a prescription for a prayer for the death (3 lines) and two fragments of prayers in Arabic. A list of saints and the number of times a vow should be devoted to them in case of dire need, and a prayer prescription are found on the 'title page' (1a). A few text fragments are also found on the following two pages: a *ġazel* by Ḳadirī (1b); a *beyt* (2a); a *ġazel* (*ibidem*); and a prayer prescription (5 lines, *ibidem*).

(**1**) ff. 2b–4a.

A *ḳaṣīde* warning the population of Istanbul for the wrath of God and rhymed in *-āh*, by Faḳīrī. The last part, from f. 3b:11, is partly autobiographical, and mentions his place of birth as Konya (3b:14); the pen-name of the poet is found in f. 4a:5 (cf. quotation below).

Begins (2b):

ایام قوم اسلامبول بیلك تحقیق اولوك آگاه * ایرشور ناگهان بر كون سیزه قهریله حشم الله

Final lines (4a):

فقیری لطف ایدوب اكك دعا و حیر همتله * كوكل برلو كین ایلك بزوملە ای رجال الله

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(2) ff. 4b–18b

وسيلة النجات فى مولود النبى عليه الصلاة

Vesīletün-necāt fī mevlūdi n-nebī ʿaleyhī ṣ-ṣalāt

A copy, incomplete at the end, of the popular poem in *meṣnevī* rhyme in praise of the Prophet by Muḥammad by Süleymān Çelebi (d. 826/1422), Imam at the Great Mosque of Bursa. The work is also simply known as *Mevlid* or *Mevlūd*. From the 16th century onward, the poem has been recited as part of the celebration of Muḥammad's birth (on 12 *Rebīʿü l-evvel*). The main subjects of the work are a discourse on the Light of Muḥammad, his birth, the wonders preceding it, his virtues, the miracles attributed to him, the *miʿrāc* (his journey to heaven), and his last illness and death. (For other copies, complete and fragmentary, of the same work, see Leiden, UB Codices Or. 1205(4), 12.395(1), 12.397 (1,2,3), 12.441(1), 14.555(5), and 25.769.) Headings are omitted on ff. 4b–8b and 18a–b. Verses, invoking the Prophet and written up-side down, are found in the margin of f. 6b.

Begins (4b, after a *besmele*, as in Ateş's edition, p. 92:1):

الله آدين ذكر ايده لم اولا * واجب اولدر جمله اشده هر قولا

Ends (18a, as in Ateş's edition, p. 139:17):

اى دده سزسز بز اوش قلدق يتيم * فرقتك اودى بيزى يقدى عظيم [فاطميله]

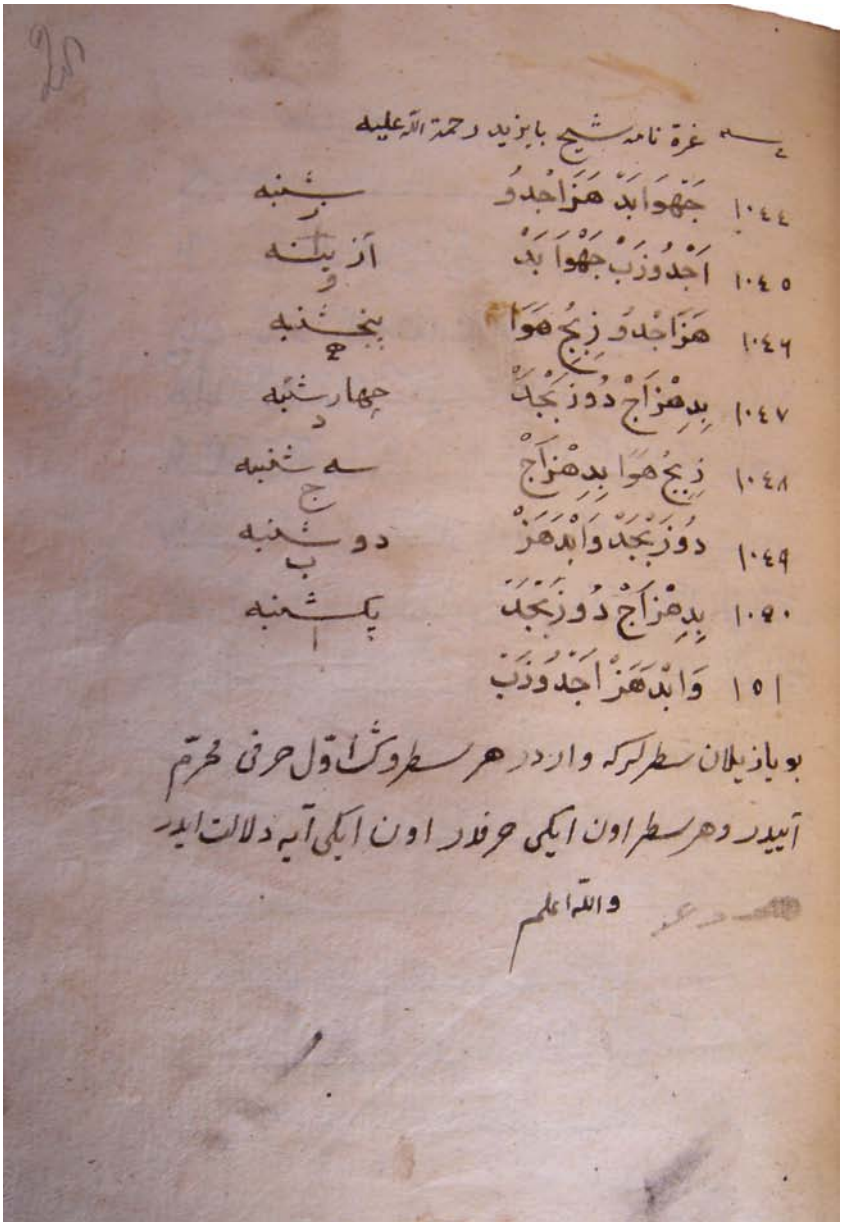
Catalogue entries: Götz II, 501, where other MSS are mentioned; see also Fihris 5077–5084 (IV, pp. 260–261); Yardım 3507.

Editions: by Ahmed Ateş (Ankara 1954) in Latin script with facsimile plates; among the more popular versions in Latin script are those by Tahir Alangu (Istanbul 1958) and Ahmet Kahraman (Istanbul 1972).

Translations: into many languages, see the articles by Burrill and Pekolcay; an English translation was made by F. Lyman MacCallum, *The Mevlidi Sherif by Süleyman Chelebi* (London 1943).

Literature: Kathleen R.F. Burrill, "Süleymān Çelebi, Dede" in *EI²*; Neclâ Pekolcay, "Süleyman Çelebî" in *İA*; by the same: *Mevlid* (Ankara 1993); see also the introductory parts to Ateş's edition.

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غرة نامه شیخ بایزید رحمة الله علیه

١٠٤٤ جهوابد هزاجدو — شنبه

١٠٤٥ اجدوزب جهوابد — ازینه

١٠٤٦ هزاجدو زبج هوا — پنجشنبه

١٠٤٧ بدهزاج دوزبجد — چهارشنبه

١٠٤٨ زبج هوا بدهزاج — سه شنبه

١٠٤٩ دوزبجد وابدهز — دوشنبه

١٠٥٠ بدهزاج دوزبجد — یکشنبه

١٥١ وابدهزاجدوزب

بو بازیلان سطر لرکه وار در هر سطرلرك اول حرفی محرم آیدر وهر سطراون ایکی حرفلر اون ایکی آیه دلالت ایدر

والله اعلم

Figure 24. Groningen, UB Hs. 491, f. 28a. A *ǧurre-nāme* for the years 1044–1051 (1634–1642) found in a miscellany.

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(3) ff. 28b–39a

Pious texts in Arabic, Persian and Turkish

These consists of a *Wird-i sharīf* (in Arabic, 28b–30b); an anonymous tract, beginning with a brief introduction (30b–31a), on the seven stages ('circles', *dā'ire*) of the path towards the truth (*ṭarīḳ-i ḥaḳīḳat*, 30b–35b), begins (30b, after a *besmele*):

حمد اول اللهمه كه مخلوقات خلق ايتدكدنصكره كندونك امرى اوزرينه اولسونلر اچون كتب انزال ايدوب پيغمبرلر كوندردى

a prayer in Arabic (35b–37a); an *Āyat Abū Bakr aṣ-Ṣiddīq* (in Arabic, 37a); a prayer prescription (37b); a colloquy between the Prophet ʿİsāand some boys (in Persian, 38a); a prayer prescription to be said on entering a privy, followed by a magical diagram (*ibidem*); an *Āyat ʿUmar al-Fārūq* (in Arabic, 38b); and a prayer prescription for avoiding a vision of Hell when visiting the graves of one's parents (39a). The texts are preceded by a *ġurre-nāme* attributed to Shaykh Bāyezīd and covering the years 1044–1051 (1634–1642).

(4) ff. 40a–45b

Beyān-i su'āl-i cevāb ve cevāb be-su'āl بيان سؤال جواب و جواب بسؤال

A copy of an anonymous tract which consists of a series of questions and answers regarding the tenets of the Islamic faith. The title is found in a heading preceding the text on f. 40a.

Begins (40a):

پس امدى مؤحد قرنداش هر بر مسلمان بو سؤاللرى بلمك فرض عيندر سؤال

اكر صورسلر مسلمان مسين جواب ويركم الحمد لله

Ends (45bo):

دحى لعين [?] ديدوكك اولومدر دحى صرپ ديدوكك عملسز قبر دكيرمكدر و السلام

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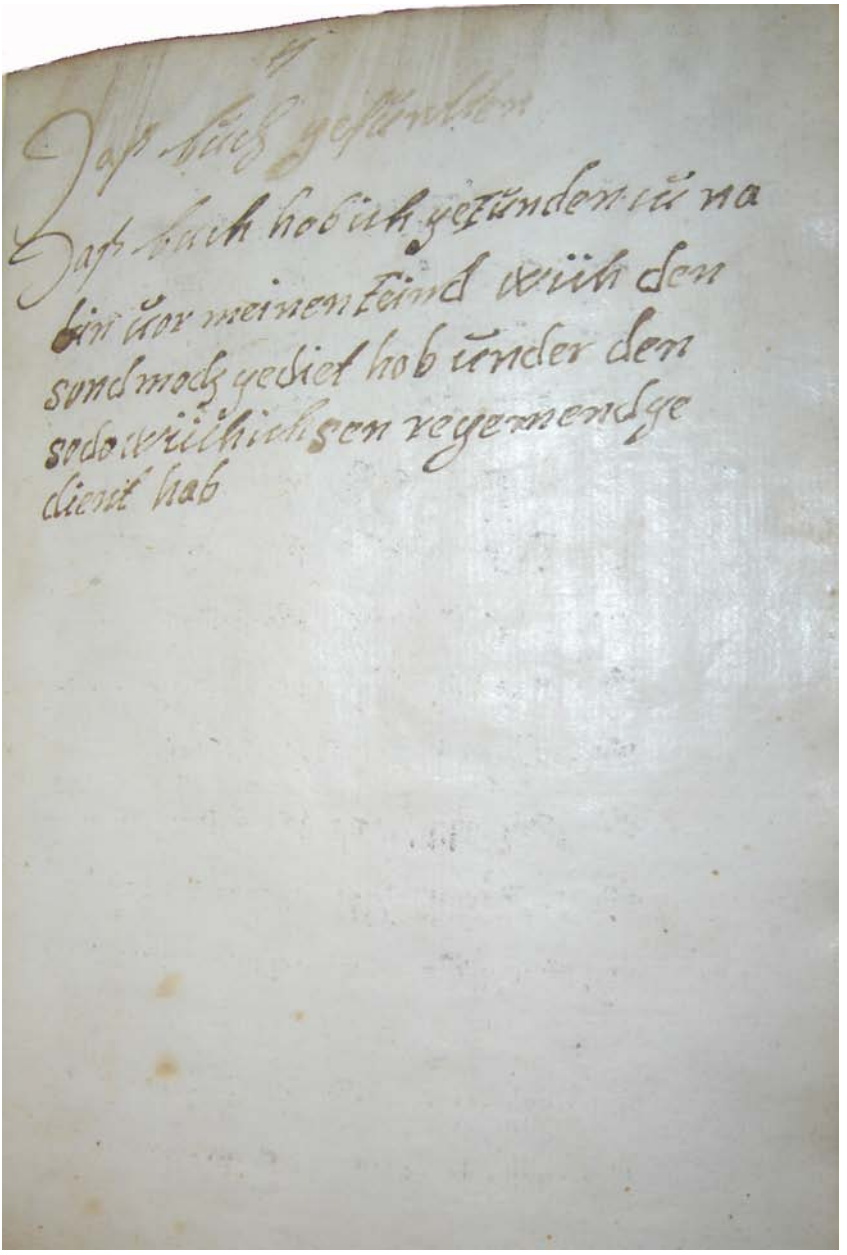


Figure 25. Groningen, UB Hs. 491, f. 18(bis)a. An inscription in German of a soldier declaring that he had found the manuscript on, apparently, a battlefield.

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(**5**) ff. 48a–b

Two pious prescriptions

A prescription for a prayer and Koran reading, to be preceded by an ablution with April rain kept in a bucket not made of copper and attributed to the Prophet (19 lines) and a prescription for a prayer to be performed on a Wednesday by readers who have neither son nor servant (7 lines).

(**6**) ff. 51a–97b

Dīvān دیوان

An undated copy, incomplete both at the beginning and the end, of a collection of poems by İsmāʿīl of Karaman, who wrote under the pen-names of Kemāl Ümmī and Ümmī Kemāl (d. 880/1475–1477); the *maḫlaṣ* of the author is found in either form in most poems. The collection contains one *ilāhī* in *meşnevī* rhyme, incomplete at the beginning, followed by 66 poems of the *ḳaṣīde*/*ġazel* format, but not in the usual *dīvān* sequence, and four quatrains.

Begins (51a):

کر ایده سن بو جرمه عدل دادی * بل اخی زهر اولا بو دینه دادی

Ends:

عقلم بلم واردرکن دنیه پپرسن * عاقل کشی طاش استنه طپر ق سوادر

و له ایضا

Catalogue entries: *Divanlar* I, pp. 28–31; Rossi Vat. Turco 206(ii); TYTK (Çankırı) 639.

Literature: *Divanlar*, p. 28; *ʿOM* I, p. 152.

* * *

Bound in dark brown leather with flap and blind tooled insets in Oriental style; glazed white to light brown paper; (1) + 97 + (1) folios (18 is counted twice); 200 × 140 mm and 150 × 95 mm, varying; 15–16 lines; catchwords, occasionally missing; *nesiḫ* and *taʿlīḳ* in various hands; headings and rubrics in red on ff. 11b–15a, 52a–97b; without dates and the name of a copyist. Probably acquired in 1776 through Nicolaus Wilhelm Schroeder (cf. Brugmans, *Catalogus*, p. 257).

Catalogue entries: *CCO* 2721 (V, p. 284); Brugmans, *Catalogus*, p. 257.

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Hs. 492

Prayers and prayer prescriptions

An undated scroll, incomplete at both the beginning and the end, with, mostly, prayers in Arabic accompanied by prescriptions for their use in Turkish. A heading preceding the main prayer, following on a lengthy Turkish prescription, is entitled *Duʿā-i şerīf* and had, according to the same heading, its origin with the scribe ʿAlī who had served as treasurer to İbrāhīm Paşa. The prayer takes most space of the scroll. It is followed at the bottom by a brief prayer prescription in Turkish and a prescription, also in Turkish, for a talisman (headed *bāb el-ḥubb*) and is meant to attract the attention of a beloved.

White paper, worn and torn in some places; 340 × 80 mm; irregular, vowelled *nesiḫ*; double black borders; headings and some text passages in red. Acquired from the library of Jakob Christmann in 1620 (see the introduction to this chapter).

Catalogue entries: *CCO* 2733 (V, p. 289); Brugmans, *Catalogus*, p. 257.

Hs. 493

A treatise on religion

A quire of five folded leaves, undated, with a copy, incomplete at both the beginning and the end, of an unidentified treatise on the tenets of the Islamic religion, with references to *ḥadīṯ* and *tefsīr*. The original leaves of glazed paper have been rebound with leaves of unglazed western paper, alternating with the original folios, which have remained blank. A marginal addition is found on f. 6a; red numbers 1–5 have been aded in red and in a Western hand on ff. 2a, 4a, 4b and 5a.

A Latin inscription occurs at the bottom of the first page (1a): *Ego Isaacus Badouacius Hunc Quinternionem Turcicum Amicitiae causa dono dedi D. Jacobo Christmanno Professori Hebraicae Linguae, Heidelbergae 8° Octobris 1590*. The number 22 is found on the third flyleaf, *verso*. (See also the introduction to this chapter, above)

Bound in a leaf of vellum, containing on both sides a varicoloured, illuminated, probably late-mediaeval Latin text in Gothic script (cf. Hs. 485); glazed (without watermarks) and unglazed paper, the original text comprising 10 folios; 213 × 160 mm and 140 × 90 mm, varying; 15 lines; catchwords; vowelled *nesiḫ*; without a date and the name of a copyist.

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Begins (1a):

كۆكل فاسد اولدوغيچون هم اخرتده دخى اول يراماز صفتك عذابنه اوغرار نتكم تفسيرده و حديثده معلوم و مقدر اولمشدر

Ends (10b):

اول فرض علمى يرينه كتورميه او دمسه طامودە ابداً قالور چقماز بو اولو قورقو دكلمدر [اخرته]

Catalogue entries: *CCO* 2739 (V, 290–291); Brugmans, *Catalogus*, p. 257.

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CHAPTER SIX

THE HAGUE, *KONINKLIJKE BIBLIOTHEEK* (KB, ROYAL LIBRARY)

Address: Prins Willem-Alexanderhof 5

The Royal Library had its origin in the collection of the two last Stadtholders of the Dutch Republic, Willem IV and Willem V. The latter fled to England in 1795, and three years later, in 1798, the Parliament of the newly founded Batavian Republic decided to turn the collection, comprising about 5000 books and manuscripts, into a National Library. In 1806, during the reign of the French King Louis Napoleon, the term 'National' was changed to 'Royal'. Since then the holdings have expanded continually, and at present the collection boasts about 2.2 million volumes.

The library's acquisition policy does not encompass materials of non-Western origin, and in the 19th century some Oriental manuscripts in its possession were transferred to the Leiden University Library (see Vol. II, Chapter 10). Nevertheless, the rich manuscript collection does contain some Oriental items besides texts in Western languages which have a documentary value for the history of the Ottoman Empire. Apart from travelogues, these include interesting items such as a survey in Dutch of the salaries paid by the Ottoman Sultan to his officials, early 18th century (Hs. 71 J 38, 20 ff.), entitled *De beschrijvinge vande salarissen, soldien, en vande incoemen, die den Turcxschen keijser geeft aen sijne slaven soo vande Militie ende aen allen anderen officieren, die in sijn dienst sijn*; the MS had originally been bought for Prince Willem IV in 1749, cf. A.D. Renting & J.T.C. Renting-Kuijpers, *The Seventeenth-Century Orange-Nassau Library*, Uterecht 1993, No. 2145; a *Mémoire sur les turcs* by François Emmanuel Guignard, comte de St. Priest, French envoy to the Porte, late 18th century (Hs. 129 B 9, 20 pp.); and a typescript journal in Dutch of a mission to Istanbul in 1915 by C.L. Torley Duwel (Hs. 134 C 15, 34 pp, donated to the library by the author in 1952; see for details, Schmidt, *Legation Window*, pp. 36–41).

Some Oriental texts, mostly in Hebrew, and brief aphorisms or other quotations in, mostly, Arabic by scholars and students, are found in scrapbooks with dedications, sometimes illustrated or illuminated, by friends and acquaintances of the owners (*album amicorum*)—the genre was particularly popular in the 17th and 18th century—a large collection of which is

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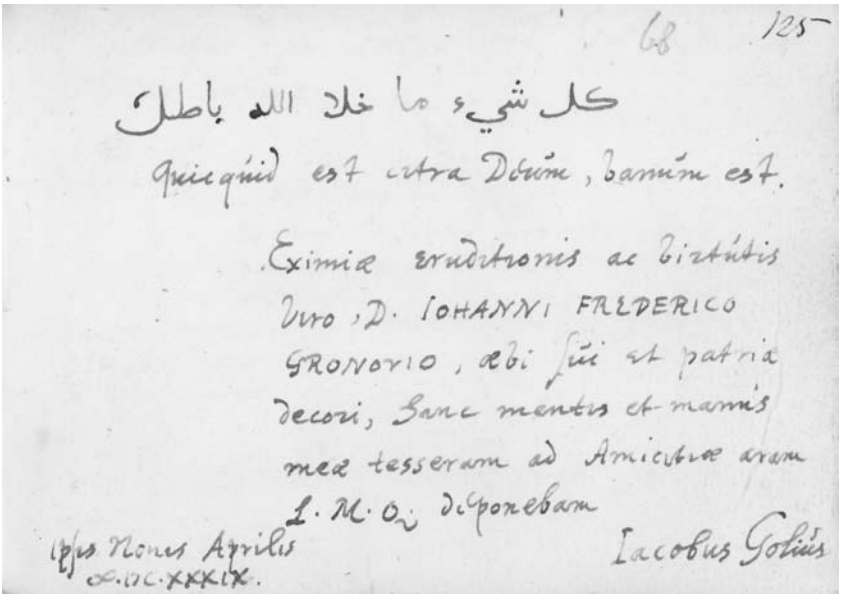


Figure 26. The Hague, KB Hs. 130 E 32, f. 68a. Inscription by the Leiden orientalist, Jacob Golius, dated 1639, in an *album amicorum* compiled by the classicist Gronovius (1611–1671).

being preserved in the library (and still being expanded). Only one item, Ms. 135 K 4, separately described below, contains Turkish texts. Some of the Dutch *alba* in the collection contain inscriptions with Arabic phrases by Orientalists already encountered on these pages: Jacob Golius (twice: at Leiden, 1639, in Hs. 130 E 32, f. 68a, *album* compiled by the classicist, Johannes Fredericus Gronovius, 1611–1671, and at Leiden, 1644, in Hs. 129 F 6, f. 138a, *album* compiled by Johan Philip Mulhausen or Mulheuser, an officer serving in Brasil and the Dutch Republic) and Jan Jacob Schultens (at Leiden, 1766, in Hs. 133 H 28, f. 93a, *album* compiled by the Leiden philologist Laurentius van Santen, 1746–1798). There is one *album* compiled by an Orientalist, Joannes Willmet (1750–1835; see for his manuscripts, Leiden, UB, Academy of Arts and Sciences, below): Hs. 134 C 44, acquired from the antiquarian bookshop of Nijhoff in The Hague in 1956. It contains contributions by, among others, his colleagues Hendrik Albert Schultens (at Leiden, 1773, p. 145) and Hendrik Arent Hamaker (at Leiden, 1820, p. 215), and, curiously, by the famous Dutch poet and amateur-Orientalist, Willem Bilderdijk (1756–1831), who contributed, apart from a distich of Ḥāfiẓ in Persian, the lines *En, moet de val der taal ons beider zang vernielen/ Uw uitspraak en uw naam verduren lot en tijds* (at Amsterdam, 8 *Oogstmaand* 1812, p. 188).

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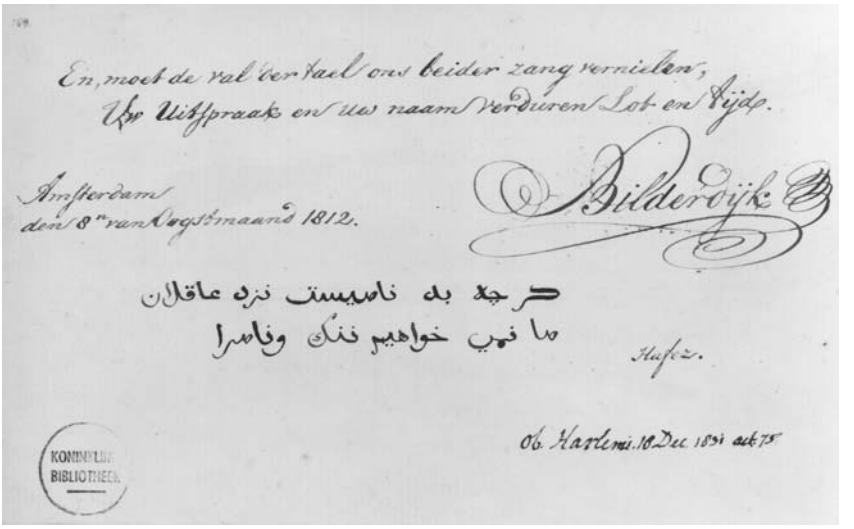


Figure 27. The Hague, KB Hs. 134 C 44, p. 188. Inscription, with a quotation of a verse by Ḥāfiẓ, made by the poet, Willem Bilderdijk, in an *album amicorum* compiled by the Dutch orientalist, Joannes Willmet (1750–1835).

Literature: *Verzamelaars en verzamelingen. Koninklijke Bibliotheek 1798–1998* (Zwolle 1998); K. Thomassen, ed., *Alba Amicorum. Vijf eeuwen vriendschap op papier gezet: Het Album Amicorum en de poëziealbum in de Nederlanden* (The Hague 1990).

Hs. 135 K 4

Turkish text fragments

A second volume (out of three) of an *album amicorum* compiled by Ernst Brinck (*c.* 1582–1649), secretary to the first Dutch ambassador at the Porte, Cornelis Haga, between 1612 and 1615. It contains about 180 contributions in more than 200 languages during the years 1612–1635, among them by Ottomans and Istanbul ambassadors; 188 folios, 155×105 mm. Three poems in Arabic and Persian by Bahā'ī, Jāmī and ʿUrfī, and copied in calligraphic *taʿlīḳ* by the *cubicularis* of the Sultan, Aḥmed, also known as Ṭīrmānī (probably the *mīrāḫōr*, Aḥmed Aġa, in function 1020/1611–1023/1614, cf. *SO*[2] VI, p. 1736), are found on ff. 9b–10a (see also the plate in Zeki Çelikkol, Alexander de Groot & Ben J. Slot, *"... It began with the tulip". The History of Four Centuries of Relationship between Turkey and the Netherlands in Pictures* (Ankara 2000), p. 34). The volume had belonged to the Orientalist Joannes Willmet

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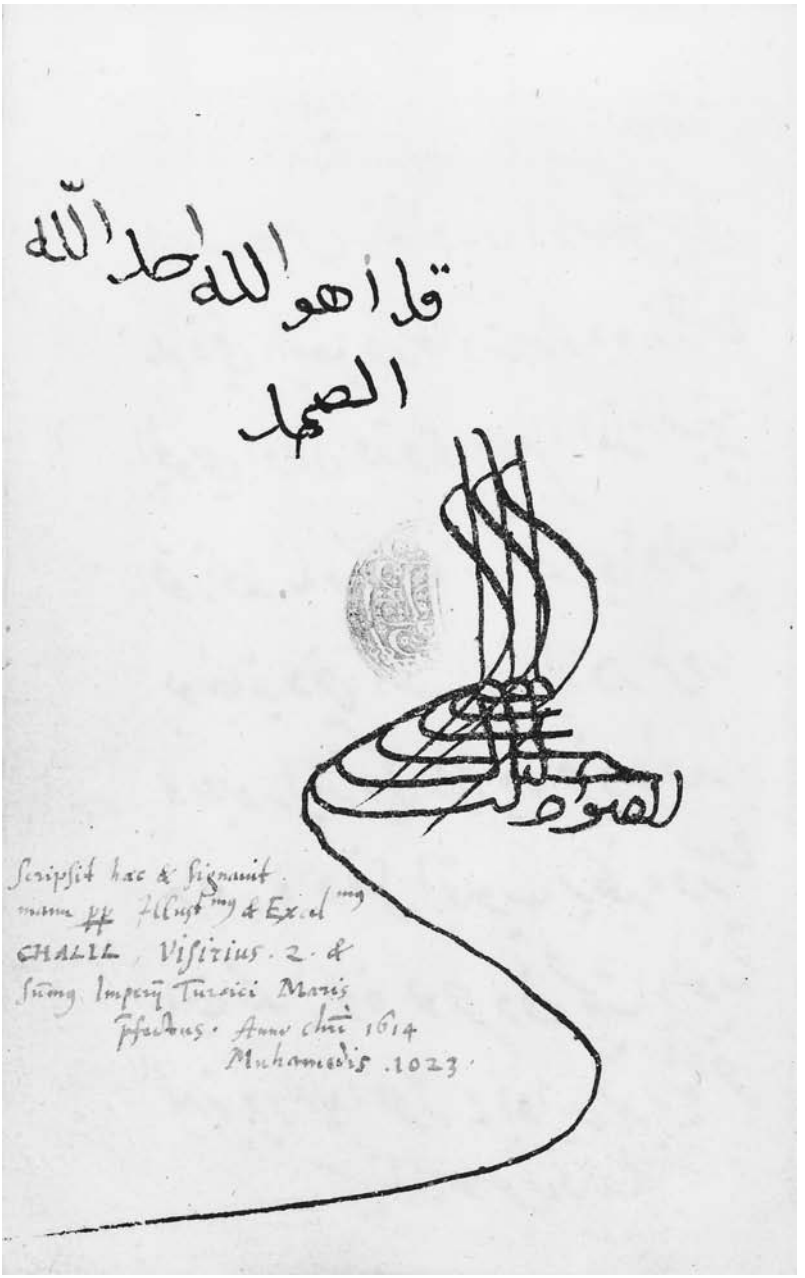


Figure 28. The Hague, KB Hs. 135 K 4, f. 11b. Signature and seal of the Ottoman Admiral, *Ḳapudan*, Ḥalīl Pasa, dated 1023/1614, found in an *album amicorum* compiled by Ernst Brinck, secretary to the first Dutch ambassador to the Porte.

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(1750–1835; see for his manuscripts, Leiden, UB, Academy of Arts and Sciences, below), and later to the collector of rare books and coins (and biographer of the compiler), Frans Alexander van Rappard (1793–1867); it was finally acquired by the library at an auction in Munich in 1973. The Turkish fragments are the following:

(**1**) ff. 10a–11b.

A copy of a letter of safe-conduct, issued by the *ḳapudān*, Ḫalīl Pasa, to Ernst Brinck, with explanations in Latin (these are printed in Van Rappard, *Ernst Brinck*, p. 40). It is dated *Rebīʿü l-āḫir* 1023 (May–June 1614). The brief text reads as follows (10a): *işbu ḥāmil-i rıḳʿa olan Ernesto Brinḳ-nām ẕimmī biʾl-fiʿl Der-i saʿādet-medārda Nederland elçisi olan ḳudvetü l-ümerā l-milletü l-mesīḥīye Ḳornelḥaga-nām* [Cornelis Haga] *begzādenün ketḫüdası olub bu cānibe daḫı intisābı vardur mürūr ü ʿubūr etdügi maḥallerde ferd-i vāḥid-i mezbūrı daḫl etmeyüb rencīde vü remīde etmemek içün bu ḥurūf ketb olunub yedine verildi ḥurrire evāyil-i şehr Rebīʿü l-āḫir sene s̱üls̱ ve ʿaşerīn ve elf*. The following page (11b), contains, after a pious formula in Arabic, the signature, with three *tuġ*s, of Ḫalīl Paşa. See on Ḫalīl Paşa's role as supporter of Ottoman-Dutch relations: De Groot, *Ottoman Empire*, pp. 106–181, *passim*.

(**2**) ff. 13b

A distich in calligraphic *nesiḫ* against a background of gold stippling: *gözlerüm ḳanlu yaşın der bu serāser cānānumdur* [?]/ *gül-i ḫandeler üzere düşer sen anı ṣanma şebnemdür*. Below the line is an inscription in Italian of And[rea] Negroni (d. 1615), ambassador of the [Habsburg] Emperor at the Porte, dated June 1613 (cf. De Groot, *Ottoman Empire*, pp. 306–307).

(**3**) ff. 100b–101a.

Samples of Ottoman calligaphy, with inscriptions in *nesḫī, dīvānī*, and *siyāḳat* script. These were made by ʿAbdullāh Çelebi in Istanbul in [10]22 (1613–1614), according to a colophon in the margin of f. 100b:

كتبه عبد الله چلبى فى قسطنطنيه المحروسه سنه ٢٢

An explanation in Latin, *octo varii modi Turcicae scripturae*, is found in the margin of f. 101a.

* * *

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Catalogue entry: *Alba Amicorum* 38.

Literature: F.A. Ridder van Rappard, *Ernst Brinck* (Utrecht 1868); De Groot, *Ottoman Empire*, pp. 307–308.

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CHAPTER SEVEN

THE HAGUE, *MUSEUM MEERMANNO-WESTREENIANUM/HUIS VAN HET BOEK*

Address: Prinsessegracht 30

The museum, particularly devoted to preservation and exhibition of books and manuscripts, was founded in 1848 and comprised the estate of the collector W.H.J. baron van Westreenen van Tiellandt (1783–1848). A substantial part of the collection had belonged to a distant relative, Johan Meerman (1753–1815), whose library was sold in auction in 1824. Only a few items have been acquired since 1935.

The museum's collection comprises about 20,000 books and 339 manuscripts, among these a few in Arabic, described in Boeren's Catalogue, pp. 146–147 and 197–198. Two of them, copies of Korans, had their origin in the Ottoman Empire: Hs. 10 E 29, an undated copy, made part of a *vakf*, founded by the *ḳapudan*, İbrāhīm Paşa, in 1118/1706–1707 (see the inscription on f. 1a, where an impression of his seal is also found)—already in 1711 the manuscript was offered by the missionary among Armenians, Jaques Villotte, to Charles Dauchez, rector of the *Collège de Clermont* in Paris (and purchased by Meerman in 1764)—and Hs. 10 E 30, described below.

Literature: P.C. Boeren, *Catalogus van de handschriften van het Rijksmuseum Meermanno-Westreenianum* (The Hague 1979); W.A. Laseur & Jos van Heel, *Het Museum Meermanno-Westreenianum 1848–1960. Een bijdrage tot de geschiedenis en zijn bewoners* (The Hague 1998).

Hs. 10 E 30

Three Turkish recipes

The manuscript contains an undated and incomplete copy of the Koran. A description of the contents in German is found on the first flyleaf, *recto*. An ornate inscription, equally in German and in green ink, informs us that the manuscript (*dieses Türchische Buch*) had been captured from a Turkish tentby an officer named Fuchshofer, in the service of the Bayreuth regiment of the Count (*Markgraf*) Karl August of Brandenburg, at the fortress of Arsca in the aftermath of the Battle of Siclos (Siklós) on 12 August 1687, but

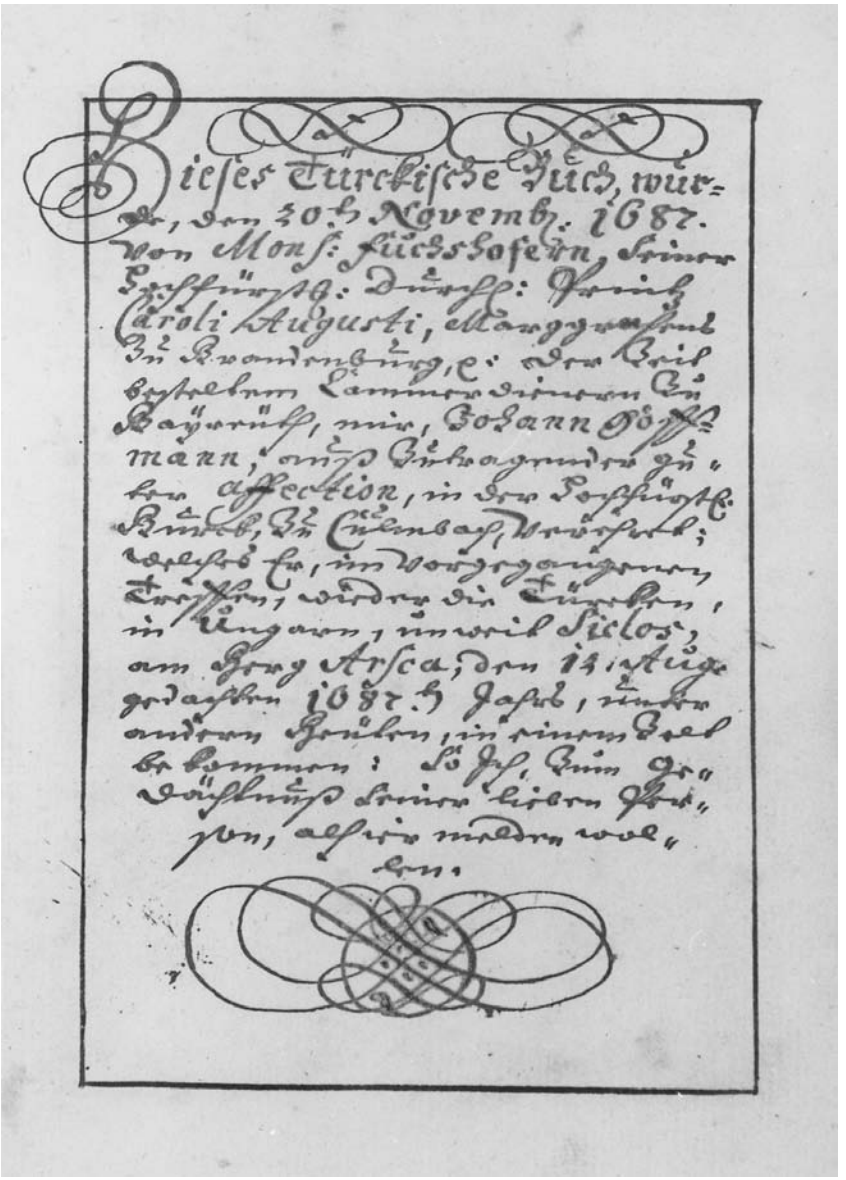
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had later donated it to Johan Rossmann, the author of the inscription, on 20 November 1687 (10th flyleaf, *verso*). Baron van Westreenen bought the manuscript from the bookseller Friedrich Augus Helm in Halberstadt on 1 August 1836 (e-mail from Jos van Heel, 21 February 2009).

The last flyleaf, *recto*, contains three recipes, with lists of ingredients, for two ointments to allay fever in horses and a medical powder to relieve melancholy (*sevdā*); three headings, followed by, each, 5 lines.

Catalogue entries: *CCO* 2797 (V, p. 311); Voorhoeve, p. 278; Boeren, *Catalogus*, p. 147.

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Dieses Türckische Buch, wur-
de, den 20.h Novemb. 1687.
von Monſ: Fuchshofern, seiner
Churfürſtl: Durchl: Printz
Caroli Augusti, Marggrafen
zu Brandenburg, &c. des Reit
bestehlen Cammer diener zu
Bayreuth, mir, Johann Höff-
mann, aus Gebrandrer zu
ihr affection, in der Churfürſtl:
Kirch, zu Culmbach, verehret;
welches er, im Vorgehenden
Treffen, wieder die Türcken,
in Ungarn, unweit Siclos,
am Berg Arsca, den 14. Augu
gedachten 1687.h Jahrs, unter
andern Beuten, in einem Zelt
bekommen: Ist Ihm, zu ge-
dächtnus seiner lieben Ehe-
gen, also hier mit ver-
ehret.

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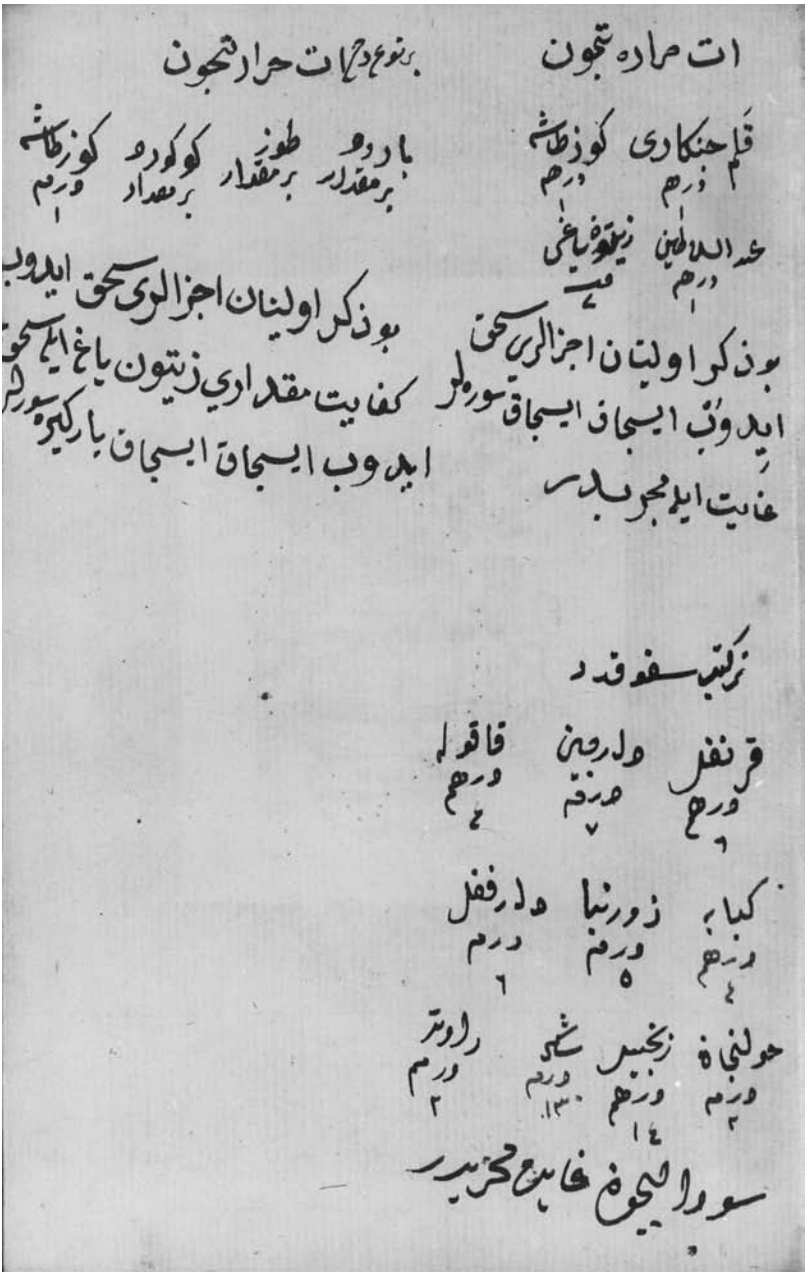


Figure 30. The Hague, Museum Meermanno-Westreenianum Hs. 10 E 30, last, *recto*. Three recipes in Turkish added to a copy of a part of the Koran, 17th century of earlier.

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CHAPTER EIGHT

LEIDEN, *MUSEUM VOLKENKUNDE* (MUSEUM OF ETHNOLOGY)

Address: Steenstraat 1

The museum was founded in 1859, and is considered to be among the earliest public collections of the ethnographic type (see also under Leiden, UB Cod.Or. 1686). The extensive holdings of the museum contain a small collection of objects originating from the Middle East, among them prints, drawings, textiles, musical instruments and various utensils. A few objects had their origin in the Ottoman Empire, outstanding among these a series of coloured drawings: two miniatures with varicoloured paintings on paper, 152×110 mm, depicting, as is indicated in headings in Arabic script, a *Sulṭān Murād* (No. 2871–19) and an *Aġa coḳdārī* [*çuḫadār*] (No. 2871–20)—these were acquired from the antiquarian E. von Scherling in 1950—and a series of, seemingly, 19th-century coloured drawings (198×132 mm) of Ottoman functionaries and other 'types' with captions in, mostly, Dutch (Nos. 360–7364 to 7429), originally part of the Royal 'Collection of Rarities' kept in the Mauritshuis in The Hague, abolished in 1883 and transferred to the museum in the same year. This latter series of drawings may in part have been inspired by the coloured etchings published in Paris in 1714 and done in a similar style (see the coloured plates in Şevket Rado, ed., *On sekizinci yüzyılın başında Osmanlı kıyafetleri Fransız Büyükelçisi Marquis de Ferriol'un Hollandalı ressam Van Mour'a yaptırdığı 100 resim ile Türklere ait bazı tören ve açıklamalar*, Istanbul 1980). Objects with Turkish texts comprise a letter and two scrolls, described below. Another item, described as a Turkish passport (No. 1210–1211), donated to the museum by W.J. Spruyt in 1899, seems to have been lost.

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Figure 31. Leiden, Museum Volkenkunde 2871–19. Miniature of 'Sultan Murād' by an anonymous artist, undated.

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Figure 32. Leiden, Museum Volkenkunde 360–7375. Coloured drawing, 165×105 mm, of a courtier, according to the Dutch caption: 'herald (*roeper*) of the Sultan', probably 19th-century.

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Figure 33. Leiden, Museum Volkenkunde 360–7424. Coloured drawing, 165×105 mm, of, according to the Dutch caption: 'the Sultan in his former costume', probably 19th-century.

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Figure 34. Leiden, Museum Volkenkunde 360–7425. Coloured drawing, 165×105 mm, of, according to the Dutch caption: 'the Sultan in his present costume', probably 19th-century.

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36–9550

A letter

An original copy of an undated letter from Daniel Alexander baron de Hochepied [1686–1759], Dutch consul [in Izmir, from 1720, cf. Schutte, p. 335], to the, unnamed, commander (*Ḳapudan*) of the Ottoman Fleet (*donanma-ı hümāyūn*). In the letter the consul complains about the obstruction of Dutch ships carrying grain in Ottoman waters. Recently, the Dutch vessel *Eendragt* with captain William Eschenhuize [?اشنحوزه], transporting 2800 *kīl* of wheat as well as cotton for Ottomans, had been forced to unload the wheat, this contrary to the existing treaty with the Dutch Republic. A request (*Du'ānāme*) to stop this practice had meanwhile been sent to the Porte.

Folded, thick glazed white paper, 420 × 290 mm, 17 lines, *dīvānī*, probably by a dragoman of the consulate, also found in Leiden, UB Cod.Or. 1380(1*). A label with printed text *Een Turksche Paspoort in d'Arabische taal geschreven* is found on the back. Donated by the Royal Collection of Curiosities, The Hague, in 1883.

360–9545

A *rūznāme*

A scroll of vellum, with red leather on the back, comprising a calendar/almanac consisting eleven tables and diagrams, designed by Ḥasan es-Sürūrī, undated. The richly illuminated borders on the left and right contain information of various type in Turkish. The tables and diagrams are preceded by a magnificent, varicoloured headpiece with floral motifs. They are separated by headings with texts in gold against a dark red background. The scroll ends in a colophon in gold:

كتبه المعروف بحسن السرورى

followed by the prescription *bu rūznāmede taḥrīr olunan imsāk-i temkīn-i ṣavm içün murād eden kimesne on beş daḳīḳa muḳaddem etmek gerek*. 950 × 92 mm, calligraphic *nesiḫ* in black and red, gold borders. Donated by the Royal Collection of Curiosities, The Hague, in 1883.

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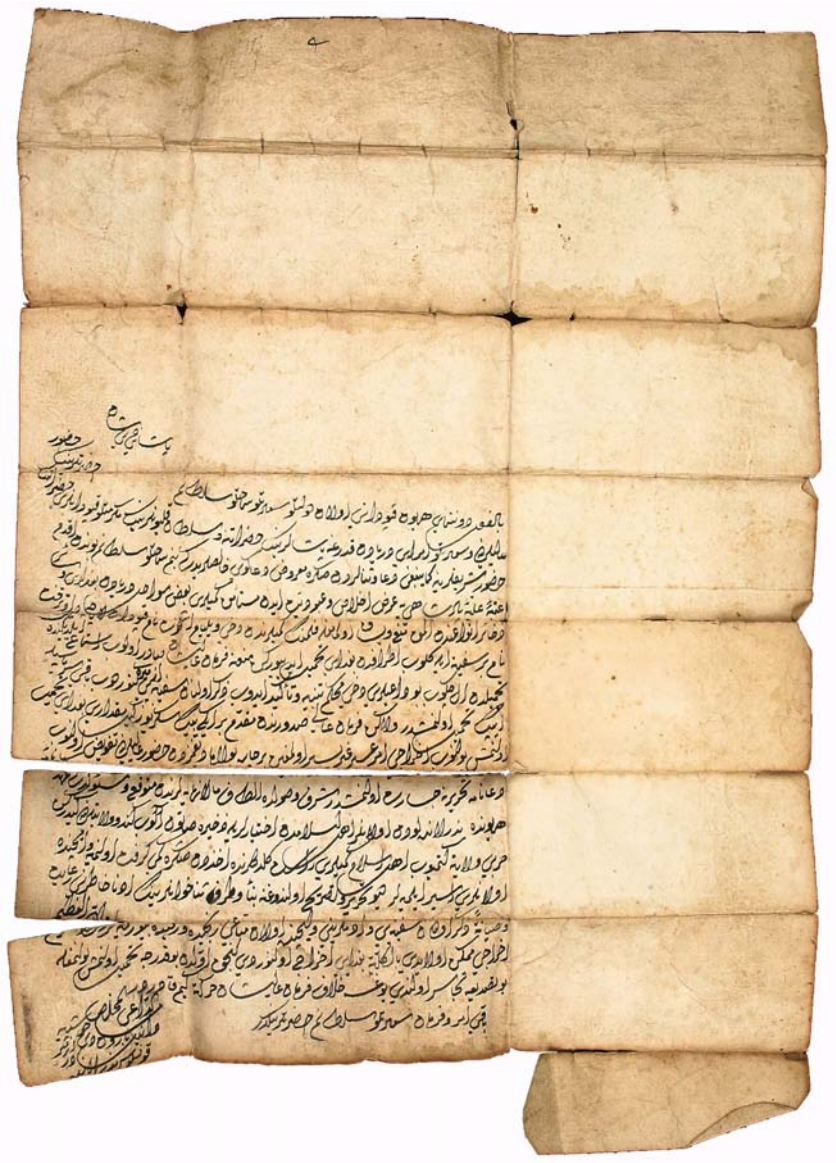


Figure 35. Leiden, Museum Volkenkunde 36–9550. A copy of a letter from the Dutch consul at Izmir, Daniel Alexander de Hochepied, to the commander (*ḳapudan*) of the Ottoman Fleet, early 18th-century.

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360–9546

A *rūznāme*

A scroll of vellum, with red leather on the back, comprising a calendar/almanac consisting of eleven tables and diagrams, designed by Meḥmed Emīn Ḥilmī, undated. The name of the designer occurs at the top of the scroll, written on white against a golden background within a gold crescent, and in a colophon in gold and blue at the bottom. The borders on the left and right contain information of various type in Turkish. The tables and diagrams are preceded by a varicoloured headpiece with floral motifs. They are separated by headings with texts in gold against a blue background. The colophon is followed by the prescription *bu rūznāmede yazılan imsāk-i temkīn-i ṣavm içün murād eden kimesne on beş daḳīḳa muḳaddem etmek gerek*. 950 × 86 mm, calligraphic *nesiḫ* in black and red, gold borders. Donated by the Royal Collection of Curiosities, The Hague, in 1883.

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CHAPTER NINE

LEIDEN, *UNIVERSITEITSBIBLIOTHEEK* (UNIVERSITY LIBRARY), *BIBLIOTHEEK A. HOTZ*

Address: Witte Singel 23

A.P.H. (Albert) Hotz (1855–1930) was a merchant active in various cities in Persia from 1874—his father founded the *Perzische Handelsvereeniging J.C.P. Hotz & Zoon*—and, after the firm had collapsed in 1895, consul in Beirut (1909–1921). His library, which contained about 15,000 volumes, mostly printed books on Oriental subjects, was donated to the Leiden University Library by his widow, L. Hotz-Woods, in 1935.

Literature: *Bibliotheca Academiae Lugduno-Batavae Catalogus, Deel XXVII. Bibliotheek A. Hotz. Uitheemsche landen, in het bijzonder Perzië en het Oosten* (Leiden 1935); Corien Vuurmans & Theo Martens, *Perzië en Hotz. Beelden uit de fotocollectie-Hotz in de Leidse Universiteitsbibliotheek* (Leiden 1995)—a biography of Hotz is found on pp. 24–30. Schmidt, *Opium Trade*, pp. 137, 148.

Hotz 2289 (Ar. 3008)

Tuhfe-i Şāhidī تحفهٔ شاهدی

An undated, illustrated copy of a rhymed Persian-Turkish dictionary by İbrāhīm Şāhidī, a Mevlevī dervish and poet (d. 957/1550). The name of the author and the title of the work occur in f. 4a:5–8. Many copies of this work have survived. (For a description of the contents and further data, see Leiden, UB Acad. 77, below.)

A clipping from the printed catalogue and an *ex-libris* bookplate designed by A.P.H. Hotz (cf. *Perzië en Hotz*, p. 92) are pasted on the inner front-board.

Rebound in gold-embossed, dark brown leather with flap and red-cum-gold tooled insets in Oriental style; glazed white paper without watermarks; 32 + 1 folios; 177 × 120 mm and 137 × 77 mm; 15 lines in 3 or 4 columns; catchwords; vowelled *nesiḫ*; headings, rubrics, numbers and dots in red; multiple gold borders within black lines; a crude headpiece in gold, orange, red and blue on f. 1b; multicoloured miniatures occur on ff. 7b (two Oriental figures against a starry sky), 10a (tiny portraits of twelve men wearing turbans),

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11b (a king, a devil and three Oriental figures in a boat), 14a (the sign of saggitarius), 16a (a joker surrounded by animals, moons and a star), 20a (a naked man eaten by a fish and three Oriental figures in a boat), 22b (Oriental figures, of whom one is sitting on a throne carried by two men) and 32a (two Oriental figures and a box with snakes); without a date and the name of a copyist.

Begins (2b, as in the printed edition of 1275):

بنام خالق و حی توانا * قدیم و قادر و بینا و دآنا

Author and title are found on f. 4a (as in the printed edition of 1275, p. 7):

چو الطاف خدا کوستردی اتمام * دیدم بنداخی تحفه شاهدی نام

کدایم شاهدی مولوی یم * دیار منتشاده مغلوی یم

Ends (33b):

فاعلاتن فاعلاتن فاعلات * بو کتابی اوکرن اچ آب حیات

Catalogue entry: *Catalogus, Deel XXVII, Bibliotheek A. Hotz*, p. 146.

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CHAPTER TEN

LEIDEN, *UNIVERSITEITSBIBLIOTHEEK* (UNIVERSITY LIBRARY), *BIBLIOTHECA PUBLICA LATINA*

The collection contains Westerns manuscripts with texts in various languages. Although the occurence of Turkish texts in it is rare, there are a few items which document aspects of the history of the Ottoman Empire and the Turkish Republic. Among them, notably, is BPL 238 I–II, which contains autograph manuscripts in Dutch by Herman van der Horst, Protestant minister of the Dutch community of Izmir between 1718 and 1727; I, contains a diary of his boat journey between Amsterdam (Texel) and Izmir of 1717–1718, a description of a journey in the surroundings of Izmir in 1719 and notes on a trip to Ephesus in 1720 (123 folios); II has fragments describing boat journeys between Izmir and Istanbul in 1726 and 1727 (6 folios). The contents are described in Jan Schmidt, "The Travel Notes of a Dutch Pastor in Anatolia 1717–1727", in: Çiğdem Balım-Harding & Colin Imber, eds., *The Balance of Truth. Essays in Honour of Professor Geoffrey Lewis* (Istanbul 1999), pp. 309–330. The collection also comprises a large collection of letters, among them from and to Dutch orientalists like Jacob Golius, Jan Jacob Schultens and Joannes Willmet, manuscript collectors mentioned in other chapters. There is also one letter (in French), BPL 2211 c f 1, from the first Dutch envoy to the Porte, Cornelis Haga (1587–1654, cf. Amsterdam, UB Hs. Diederichs 9 U, above) to the Protestant minister, André Rivet (dated 1634), and one (in Italian) addressed to him (BPL 1886) by the Patriarch of Constantinople, Cyrillus Lucaris (dated 1617). A remarkable item is also BPL 3273, described below.

BPL 3273

The Kraus archive

The archive is of some importance for the history of Turkey during the 1930s and 1940s, even more so for that of scholarship related to the ancient Middle East, and the exile of German academics in Turkey—they found a welcome in Turkey thanks to a reform programme of Turkish higher education implemented in the early 1930s which cost the job to 240 staff members of Istanbul University alone. The archive mostly consists of letters

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written and received by Fritz Rudolf Kraus (1910–1991) in German, Turkish, and some other languages. The archive is accessible through the website of the University library.

Born in Spremberg (Brandenburg, Prussia)—his father, Siegfried Kraus (1870–1937), was a textile manufacturer of Viennese-Jewish origin—Kraus studied Semitic and Oriental languages at the Universities of Munich and Leipzig (1928–1935) much against the wish of his father; among the languages he learnt was also Turkish. Impossible to find an academic job in Nazi Germany as a 'half Jew', he decided to migrate to Turkey in June 1937. Thanks to the mediation of one of his former teachers in Leipzig, Professor Benno Landsberger (1890–1968), who, being of Jewish origin, had preceded Kraus to Turkey in 1935, Kraus was appointed conservator (*tablet mütehassisi*) at the Department of the Ancient East (*Eski Şark*) of the Archeological Museum in Istanbul. His main task was cataloguing its enormous collection of over 70,000 clay tablets, found in Mesopotamia and Anatolia. From 1940 onwards, he had two assistants, Muazzez ʿİlmiye İtil (later, after marriage, Çığ) and Hatice Kızılyay, who were students of Landsberger in Ankara and with whom he later corresponded (see below). In 1942, Kraus was also appointed assistant lecturer (*ilmî yardımı*) in Ancient Mesopotamic History and Assyriology at Istanbul University. In 1946, he married a local Greek woman, Chariklia Anastasiadis—she died in 1988. In 1949 Kraus moved to Vienna, where he was appointed 'extraordinary' professor of Ancient Semitic Philology and Oriental Archeology; at the same time he obtained Austrian citizenship. In 1953 he was appointed professor of Languages and History of Babylonia and Assyria at Leiden University. He retired in 1980. The University Library acquired his archive in parts between 1990 and 1994.

Outstanding in the archive, both in quantity—there are about 600 letters—and from a literary point of view, is Kraus' correspondence with his younger brother Werner, an entrepreneur who remained in Germany all his life. The letters of the 1930s and 1940s (Nos. 1–154) in this file (sub 3) document in an impressive way the daily life of an academic exile in Turkey during the eventful and tragic 1930s and 1940s. I will give an impression of their contents in what follows below. The letters written by his brother Werner (sub 4) covering the same period (Nos. 1–209) should, for a better understanding, be read alongside them. I also describe their contents briefly below. Their historical value lies in the detailed documentation they provide on day-to-day life in Nazi Germany and, later, in the occupied Soviet zone and the German Democratic Republic. Additional details on Kraus' life in Istanbul are found in the correspondence in sub-files 1 (letters addressed to Kraus) and 2 (letters from Kraus), but they primar-

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ily document Kraus' work, academic activities, scholarly interests, and the exchange of ideas. Important for the period under discussion is the correspondence with teachers and colleagues Benno Landsberger, Hans Gustav Güterbock (1908–2000), Theo Bauer (1896–1957), Martin David (1898–1986), Hans Ehelolf, (1891–1939), Johannes Friedrich (1893–1972), Paul Koschaker (1879–1951), and Johann Jakob Stamm (1910–1993). Of primary scholarly interest are letters exchanged with many other colleagues, not further referred to here. The letters under discussion here are all in German, but with a few correspondents, whom Kraus came to know in Istanbul, letters in Turkish were exchanged: Muazzez Çığ and Hatice Kızılyay (44 typed letters to Kraus and 38 carbon copies of letters from Kraus, dated 1950–1967); Kemal Balkan (a former student and later lecturer in Ankara, 35 and 22 handwritten and typed items, dated 1949–1951); Emin Bilgiç (a former student, 4 and 2 items, dated 1943–1949); Kadriye Tanzuğ (a former student, 2 handwritten letters to Kraus, dated 1949); Mebrure Tosun (a former student, one handwritten letter to Kraus, dated 1975); Mustafa Kalaç (a former student, a handwritten postcard to Kraus, dated 1954); and Bahadur Alkım (a student, one typed letter to Kraus, dated 1975). Copies of three petitions in Turkish, concerning emoluments for a book published in commission of the Ministry of Education in Ankara, from Kraus to Dr Hamid Zübeyr Koşay (cf. below), are found under 'Ankara' (in sub-file 2). The quality of the paper and carbon copies of the letters is unequal. The carbon copies of Kraus' letters produced during the war are of poor quality, and the text partly illegible because they were, clearly in order to save paper, used on both sides. The content of the letters was influenced by the existence of censorship in Nazi Germany, eastern Germany under the Soviets and in (occupied) Austria before 1953.

Fritz Rudolf Kraus in Istanbul

Kraus' life in exile is best and most entertainingly described in his letters to his younger brother Werner, occasionally also his mother Ilse Kraus-Karge (1886–1945)—numbers within brackets used below refer to the sequential numbers in pencil found on them. The letters to Werner and his mother were primarily meant to entertain. Kraus compared himself in this respect to the 19th-century author of a description of Turkey, Helmuth von Moltke [1800–1891] (66). Kraus' literary talent—clearly much greater than any of his correspondents with the exception of Landsberger—and his keen eye for bizarre details, ranging from descriptions of Turkish cuisine to the curious behaviour of himself and the people he met, with, often ironic, comments—there are also lengthy but lively descriptions of Istanbul and

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Ankara—make all his more personal letters immensely readible. Thus he described the ancient monuments of the Turkish capital to Stamm on 4 December 1937: *Man muß allerdings alle deutsche Begriffe von Altertümern hinter sich lassen, wenn man die reste früherer Zeiten hier genießen will. Ruinen werden hier nicht zärtlich gepflegt wie bei uns, sondern zeigen sich in trostloser Verwüstung. In den verfallenen Medressen, deren einzelne Zellen, den Karthäuserklöstern nicht unähnlich, um einen Brunnengeschmückten Hof liegen, siedelt elendes Volk barfuß und in Lumpen; die Vorhöfe auch der großen, viel besuchten Moscheen sind verwahrlost, die Friedhöfe verfallen. Müllabladeplätze dehnen sich an der Stadtmauer, die im übrigen ein durchaus ländliches, mit Gärten und einzelnen Häusern bedecktes gebiet umzirken* … (3). But by early 1944, Kraus had to confess that he had become tired of this type of correspondence, and particularly of the fact that he could only produce 'sketches' to his brother and could not say what was on his mind (105): *Schon seit Jahren verfasse ich im Schweiße meines Angesichtes* (*dies allerdings in etwa die Hälfte der Fälle wegen der Sommerhitze*) *so eine Art Feuilletons und Ihr habt sogar die Güte, diese Art von Hervorbringungen amüsant zu finden … Aber richtige Briefe sind es doch nicht. Was ich gern wollte, mich einmal richtig auszusprechen über das, was einen wirklich angeht und bewegt, das kann man ja im Briefe schon längst nicht mehr … Na, und bei dem schrecklichen Ernst der Zeit hatte ich nun einfach von dieser Art Schriftstellerei die Nase voll …*

This is not to say that the letters completely lack references to actual events; thus Kraus mentioned the decline and death of Atatürk (without mentioning his name however) in 1938 (18, 19, 20). On 11 October 1938, he wrote: … *heute morgen ist der Staatspräsident gestorben. Es wurde mittags mit einem Schlage bekannt gegeben und in einer halben Stunde war die Stadt ganz halbmast beflaggt … Abends sind alle Kaffees, Bars, Kinos geschlossen, alle Schaufenster dunkel oder meistens mit eisernen Vorhängen bedeckt, sogar alle Kinoreklamen abgenommen* … Some time later, Kraus tried to pay his respects to the bier on which the mortal remains were lying in state in the Dolmabahçe Palace, but this turned out to be practically impossible; great crowds fought their way through the gates, whereby, it later turned out, eleven persons were trampled to death (20). Atatürk, as a staunch nationalist, had been an important supporter of the study of ancient history, particularly that of Anatolia, and on the occasion of the official change of the placename Diyarbekir into, more Turkish, 'Diyarbakır', Kraus was instructed to investigate whether the town had perhaps already been known as 'Copper Town' in ancient times. It had not (letters to Landsberger, 9, 10). Kraus also refers to the murder of the German Embassy Secretary [Ernst-Eduard vom Rath] in Paris (which led to the 'Crystal Night' in Germany) in the

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same year (19)—the following *antisemitische Welle* and the burning of synagogues made him extremely worried about his family both in Spremberg and Vienna (letters to Landsberger, 11, 32, 38). In other letters Kraus mentioned the occupation of Albania in 1939 and the threat of Turkey becoming involved in the following [as it turned out Second World] war (24); the outbreak of that war (on 10 October 1939 he wrote: *Hier verfolgt man mit Spannung die Weltlage, wie sie sich in den Zeitungs- und Radioberichten spiegelt … Bei Kriegsausbruch hat man schon im Museum Luftschutzmaßnahmen getroffen, die weiter durchgeführt werden …*); the military campaign in France (35); the continuous uncertainty of the political situation in the Balkans in the Summer of 1940 (37), followed by the first serious war measures taken in Turkey like a (temporary) general black-out and the ban on the private use of cars (42); and military exercises (*Luftschutzübungen erinnern uns dann rechtzeitig sowohl an den Krieg als auch zum Glück daran, daß dieses schöne Land noch von ihm verschont ist …* 46). To Landberger Kraus reported: "*Als die Nachricht vom Kriegsausbruch eintraf, dachte ich natürlich auch zunächst sehnsüchtig an Ankara. Einzelne Juden unter meinen Bekannten, die sich kein Nest in Ankara wissen, dachten an Konzentrationslager und packten sich neugekaufte Rucksäcke mit Wollsachen, Verbandzeug und ich weiß nicht was. Ich tue das nicht …* (80). He also referred, albeit surreptitiously, to the distortionate 'capital tax' (*varlık vergisi*), 55% of which had to be paid by the small minorities who still inhabited Turkey—Kraus' friend and later spouse of Greek origin, Chariklia, a simple ex-office-worker, had to cough up the equivalent of 1000 Marks, which would ruin her (and him), but fortunately, after nine months of 'trembling', she was exempted in September 1943 (100). Bitterly commenting on Werner's protest against the destruction of cultural monuments by bombing, Kraus replied that it had been Ludendorf himself who had proposed the indiscriminate use of bombs in his book *Der totale Krieg*, and continued: *Manchmal werde ich ja traurig, wenn ich denke, daß der Mensch alle wilden Tiere und fast alle Naturgewalten zweckdienlich bezwungen und sich unterworfen hat, um sich dann höchstselbst mit größtem Raffinement auszurotten. Wozu dann erst die ganze schmerzliche Entwickelung vom Höhlen-menschen bis zum—Luftschutzkellergast 1943?* (24 August 1943, 99). On 13 February 1944, despairing of the future, he wrote: [*Wir*] *… starren bange und mit dem Gefühl der Lahmung in den trüben, blutigen Nebel, der uns die Zukunft verhüllt …* (105). Beside man-made disasters, there were also natural ones like the regularly returning phenomena of earthquakes and tremors (reported in 33, 78, 105) and a typhus epidemic (in the Summer of 1943, 95, 97). One of the recurring themes (36ff.), directly related to the war situation, was the continual

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Figure 36. Fritz Rudolf Kraus at the entrance of the Department of the Ancient Near East of the Archaeological Museum in Istanbul, with Hittite lion statues (undated photograph, NINO Archive)

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rise of prices, hardly compensated by small and rare salary rises. This soon reduced Kraus to the status of *Kleinbürger mit proletarischem Lebensstandar*" (109). By the end of the war, almost all he earned was spent on primary necessities like food, firewood and coal—if available at all (cf. 71, 73)—gas and electricity, and housing, clothes and shoes, and he could hardly afford the purchase of furniture or other luxuries. Cigarettes remained relatively cheap and Kraus soon came into the habit of smoking some twenty per day. On 1 May 1943, he wrote: *Für Gas und Elektrizität habe ich im April 38.24 RM bezahlt und dabei sitzen wir abends bei einer einzigen vierkerzigen Birne alle zusammen … Würde ich ein Hiesiger, so würde ich sagen "Gott ist gross", Allah büyük. Damit können sich die Leutchen irgendwie trösten. Wohl ihnen*. (93) In the harsh winter of 1941–1942, Kraus was forced to spend his evenings in coffee houses. All along during Kraus' stay in Turkey, he had to be content with the clothes, shoes and hats, time and again repaired by Chariklia, which he had brought from Germany. The impossibility to import foreign goods even forced the cable tram in Galata (*Tünel*) temporarily out of service in 1941 (61, 68), but also the normal tram services often broke down owing to a lack of spare parts and horse-drawn coaches appeared on the streets because of a lack of petrol (63). Bread was rationed from January 1942 (71); the daily ration was 300 grammes for an adult, and the quality was often dubious (58, 65, 74). Food prices soared and by April 1942 Kraus reported home: *Ich habe eine neue Krankheit … beim Essen beginne ich unwillkürlich auszurechnen, für wieviel Piaster Essen ich eben im Munde habe …* (76) Razor-blades, matches, rubber shoes, coffee and pastry disappeared all together (61, 67, 71, 73, 92, 95).

The letters indeed make it perfectly clear that Kraus' life in Istanbul was difficult and a painful experience throughout; dominant themes are those of financial insecurity and poverty made worse by his low and uncertain status as a foreign employee (who could not be promoted or publish any work without the express permission of the state). Despite repeated attempts by Werner and his lawyer in Spremberg, it also proved impossible to transfer money from Germany—Kraus' share of the family capital (of 165,366 Marks, cf. 81) remained frozen on a bank account (*Sperrkonto*) of the *Dresdner Bank*. The insecurity became worse with the outbreak of the war and Turkey's challenged neutrality: once the country would become involved in it on the side of the Allies, Kraus was surely to be dismissed and imprisoned. This threat was never completely absent, and almost became a fact in 1944.

After the rupture of diplomatic ties with Germany in the Summer of that year, a policeman presented himself at Kraus' door—this was at the end of August—informing him that he had to move to Anatolia. At Haydarpaşa

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Figure 37. Fritz Rudolf Kraus and Hariklia Anastasiadis in Istanbul (undated photograph, NINO Archive)

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Figure 38. Fritz Rudolf Kraus on a ferry in the Bosphorus (undated photograph, NINO Archive)

Station, where he was to board a special train, he soon heard that he was exempted from internment on orders of the provincial governor and was allowed, thanks to pressure exerted by the Dean of the Literary Faculty, to return home (109). Most other compatriots were not so lucky: *die Abtransportierten, wahllos Nazis, Nichtnazis und Zufallsdeutsche fremder Zungen durcheinander, blieben 1½ Jahr im Landesinnern* (letter to Bauer, 4). Then there was the continual worry, made worse by the irregular and often severed mail connections, about his brother and widowed mother in Spremberg (his father had died soon after he had departed for Turkey), particularly after war had broken out—connections were completely cut off between August 1944 and April 1946. Her health declined steadily, as was clear from Werner's letters, until she died soon after hostilities had ended in 1945 as Kraus only learned in the early summer of 1946.

Kraus often suffered from homesickness—it soon became clear to him that travel to Germany was impossible for both bureaucratic—passes of 'non-Aryans' reportedly were confiscated on crossing the German border—and financial reasons (a ticket of the Orient Express cost more than a month's salary)—which became particularly felt during the period of Pentecost, when he reminisced the wonderful trips he used to make in Germany prior to his exile (cf. 15, 77). He in fact never disengaged himself from his fatherland, and remained a German at heart, albeit not of the *Hurrah, Wellfleischessen und Antisemitismus* type (111). Neither did Germany forget

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him completely. Ironically he noted how he was called up for a medical examination in the German Hospital in March 1942 (75); in September he was informed that he was fit for military service and incorporated into the Second *Ersatz-Reserve* (83).

One of the problems encountered by Kraus—it was directly related to his poverty—was housing. When he arrived in Istanbul, he first rented rooms in an (expensive) German pension, 'Hella', in Taksim (*eine Oase der Sauberkeit und bescheiden Europäiziteit inmitten der sonstigen Stadt* [letter to Landsberger, 1] but *Essen in der Pension besteht hauptsächlich aus Huhn und Apfelkompott*, 5), but later he moved in with a German family in Beyoğlu: *Ich bin jetzt wieder "möblierter Herr" bei einer anständigen kleinen deutschen Familie, mit zwei grossen, nicht sehr hellen und fast kahlen Zimmern in einem Einfamilienhause inmitten der alten Botschaftsgebäude und nahe dem Zentrum der Stadt …* (October 1938, 18). A year later he moved to rooms in Cihangir (29)—where one day he found his landlady dead in the bathtub (40)—and had to move to a hotel, soon afterwards to a room in Çarşıkapı (42), back to Beyoğlu (48), back again to Çarşıkapı (*so eine Art Zeltlager aus Beton*; the landlord was a Czech Jew from Egypt, called Hersch, married to a Viennese woman) (48; letters to Landsberger, 80, 92)—and again back to Beyoğlu (61) and Galata (64). There he was thrown out of his rooms after the government had forbidden non-Turks to let appartments (September 1942). After a tiring six-week search, Kraus, Chariklia and her mother were able to rent a flat on the third floor of a newly built housing estate in Feriköy opposite an Armenian church. Among the neighbours were Armenians, Greeks, Germans and a Turk (82). Apart from the inconvenience caused by noise (yelling children and radio music—*einheimische sogenannte Musik, markerschütternder Zeuge einer gottverlassenen völligen künstlerischen Unfähigkeit, die die Leutchen aber nicht müde werden täglich in die Welt zu schreien …*, 96), particularly in summer—how did he long for the quiet garden in Spremgberg where he had written his thesis in the Summer of 1933! (126)—there was the increased distance from work: it took a 70-minute walk to reach the old town-centre and the tram-journey was a harrowing experience, due to constant over-crowding.

Apart from occasional German lessons he gave to private persons, Kraus was employed by the Archeological Museum; his appointment had been arranged at the Turkish Embassy in Berlin. Upon arrival from Germany, he was introduced to the staff (as he wrote Ehelolf on 12 August 1937): *Dorthin ging ich gleich mit Landsberger und ließ mich Haydar, meinem unmittelbaren Chef, und* [*Ahmed*] *Aziz* [*Ogan*] *vorstellen. Alles war eitel Freude,*

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nur erklärte man, gar nichts von mir zu wissen. Man müsse erst nach Ankara telegraphieren und fragen, was mit mir geschehen solle; dieses Telegramm ist angeblich am 29.VII. an Hamit [the Director of Antiquities and Museums at the Ministry of Education in Ankara, Dr Hamit Zübeyr Koşay] *abgegangen, dann hat Landsb. selbst geschrieben und dann ich noch an Hamit nach Alaca Hüyük. Bis jetzt ist die Antwort noch nicht da, Geld auch nicht, ich lebe von Geborgtem und von Schulden. Man sagte so allgemein, es würde drei Monate dauern … Man ist eben hier Ankara-feindlich und reaktionär, wie Sie mir ja auch schon sagten, außerdem will man hier nicht aus seiner Ruhe aufgestört werden durch einen, der immerfort arbeitet und vor dem man sich dazu blamiert, weil er Sachen versteht, von denen man keine Ahnung hat, obgleich sie einem in sein Ressort gehören. Aber man hat noch mehr gegen mich: man hält mich für Landsbergers "jungen Mann", der hier für Landsb. das wissenschaftliche Fett abschöpfen soll, was man selbst aber von den Türken gemacht haben möchte, welche aus Ankara und aus Europa als gelehrte junge Männer hervorgehen werden …* This uneasiness and uncertainty was never to go away. Kraus' task was to look through the enormous, but still largely unexplored, collection of cuneiform tablets. After the initial bureaucratic problems had been solved, Kraus was employed by the Museum, but only on and off because appointments had to be renewed every year—sometimes for even shorter periods—because tenure was not given to foreigners. Every appointment required confirmation from the government in Ankara, and this often took some weeks, sometimes even months. Thereupon Kraus had to sign contracts at a notary's office (for which he had to pay a stiff fee). The same problems were encountered after he had been appointed lecturer at the university. While renewal was still unconfirmed, Kraus did not receive any pay and often had to borrow money to breach the void. Once Kraus was unemployed for fourteen months (June 1940—August 1941). This, according to Kraus, was a consequence of a temporary anti-German policy following the Spring Campaign of 1940 (letter to Stamm, 9) and cost him savings worth 6000 Marks (75). His uncertain status led to endless worries about money and his residence permit, and obliged him to repeated, fortnightly, visits to police stations—on one occasion Kraus had to repeat the visit when it appeared that his file had been lost (letters to Landsberger, 64, 72). Only after thirteen weeks did he receive a permanent residence permit. Problems had been caused by the fact that Kraus was not able to produce evidence of his status as 'Aryan'; *ich hatte keine geringe Mühe, nachdem ich als "Deutscher" entlassen worden war, als "Nichtarier" privatim bleiben zu durfen* (Letter to Stamm, 9). During his enforced idleness, he tried to get support from the *Notgemeinschaft Deutscher Wissenschaftler im Ausland*, which sup-

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ported the emigration of many German academics to Turkey since 1933, and spoke to the pathologist Philipp Schwartz, an exile himself and one of its leading figures. The latter offered him a job as porter at his Institute for Pathological Anatomy. Kraus declined (letter to Landsberger, 67). Kraus also approached the Romanist Erich Auerbach, formerly professor in Marburg, author of the famous study on realism in Western literature, *Mimesis*, and head of the School of Foreign Languages of Istanbul University, but he was not able to help him to a job (letter to Landsberger, 70). The school did employ a few orientalists, among whom the turcologists Andreas Tietze, only superficially known by Kraus, and Robert Anhegger; both taught German (letters to Landsberger, 134, 137). Desperate, Kraus mused that he could always try to become German broadcaster of Radio Istanbul (letter to Landsberger 72). To market himself as a teacher of German or Latin proved to be impossible by that time—for this he needed a permit issued by the state. Kraus characterized his plight to Landsberger on 29 November 1940 thus: *So spiele ich hier möglichst leger die Rolle des nicht pressanten Bittstellers, obgleich ich auf meiner ofenlose Bude jämmerlich friere und mich unregelmäßig und unzweckmäßig ernähre* … (82). The latter, with whom he finally went to live in the summer of 1941 in order to cut costs supported him during the crisis, as he had done before and was to do again in the future; he was in fact the most important patron throughout his, Kraus', career, lending him money when necessary, and solving bureaucratic problems in Ankara. He also arranged Kraus' final escape from Turkey by sponsoring his appointment at Vienna University in 1949.

The work in the museum was often tedious—also because there was no good reference library available (he had to look up things at home in the few books he had brought with him from Germany or could occasionally be sent from there by Werner). Kraus had, a fifteen-day holiday excepted, to be in the museum every working-day during office hours, including Saturday morning. The work was quite a change from what he had experienced in Germany so far: *Es ist eine große Veränderung zu konstatieren zwischen dem Schreibtischdasein im Leipziger Institut und dem hiesigen Kampf mit den Originalen* … (letter to Bauer, 1). The museum management was, apart from bureaucratic, often, as was the case with the technical staff who had to take care of the cleaning and conservation of the clay tablets, clearly incompetent, and Kraus repeatedly complained about this in his letters (15, 16). Landsberger did his utmost to hold Kraus' irascible temperament in check; on the very first day Kraus came into conflict, later regretted as a *Fehler* [*meines*] *Preußentums*, with the director, Aziz Bey, who told him, clearly contrary to the contract, that the cataloguing job should be finished within

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five months (letters to Landsberger, 1, 65). A recurring irritant was in particular the, in Kraus' eyes, laziness and incompetence of the chemist Nurettin [Akbulut], who had to prepare the tablets prior to labelling and cataloguing, and about whom he endlessly complained in letters to Landsberger. To Koschaker, Kraus sketched the situation: *Mein augenblickliches Arbeitsfeld ist die Nippursammlung, welcher hier an Große nur die aus Lagaš vielleicht gleichkommt; genaue Daten über den Umfang der Sammlungen fehlen allerdings ganz. Nippur ist nun ein reiches Feld für den Juristen, wir schwimmen in Texten der dritten Dynastie von Ur, und zwar die kleinen … aus Kontrakten der Larsa- und Babylon-Dynastie, gar nicht zu sprechen von den Kassitentexten privatwirtschaftlicher und administrativer Natur. Dazu kommen dann noch die neubabylonischen Texte und die aus der Perserzeit … Auch unter den 500 Assurtexten, die ich anfangs durchgesehen habe, war der überwiegende Teil juristisch … Was das reguläre Arbeiten hier angeht, so muß man ein viel großerer Diplomat sein, als ich es leider bin, um hier etwas zu leisten ohne anzustoßen. Man muß sich zunächst an Mentalität und Tempo gewöhnen. Es geht verzweiflungsvoll langsam, von Ankara kommt kein Geld, wenn es da ist, bleibt es lange liegen, dann hat man weiter auf die Fertigstellung der in Auftrag gegebenen Sachen* (*wie Kartothekszettel, Kästchen für die Tontafel, Schränke etc. etc.*) *zu warten. Das Laboratorium arbeitet mit einem einzigen Mann, der sich ein Universalgenie dünkt, und mit ungenügender Apparatur, hat aber neben der Tontafelbrennerei noch die Konservierung sämtlicher in den Ausgrabungen gemachten Funde zu erledigen mit dem Erfolg, daß so gut wie nichts fertig wird …* (1). In other letters, Kraus described in detail the clash of cultures which made his life and that of Germans in general often a trial: *Die deutsche Zucht, welche bei mir als einem Zögling des ehemals Königlich preussischen Joachimstalschen Gymnasiums eine speziell preussische Ausprägung hat, ist für die Deutschen warscheinlich das größte Hindernis, wenn sie im Ausland etwas leisten wollen … Dinge wie Pflichtgefühl, kategorischer Imperativ und dergleichen Hochbegriffe tut man gut, hier nur für den Privatgebrauch zu reservieren und nicht hervorzukehren wie ich es leider getan habe. Zur Erläuterung darf ich ein aktuelles Beispiel anführen: wir haben heute den 14. Tag des Ramazan* [20 November 1937], *der in dem altmodischen Istanbul noch weitgehend als Fastenmonat eingehalten wird. Die Leute essen also von früh um 6 bis nachmittags um 5 etwa nichts und müssen morgens schon vor 5 aufstehen, um ihr nächtliches Frühstück zu nehmen. Da der Islam nich mehr Staatsreligion ist und auf die Fastenden offiziell keine Rücksicht mehr genommen wird, sie also arbeiten müssen, sind sie nicht nur verhungert, sondern auch müde. Der Anblick der Essenden, welche es auch unter den Muslimen zahlreich gibt heutzutage, macht sie noch nervöser: sie werden von Tag zu Tag*

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ungenießbarer. Der regelrechte Streik eines Dieners im Museum veranlasste mich zu einer Nachforschung, welche ergab, daß das gesamte Museum sich in heller Entrüstung gegen mich befindet. Mein alter Diener (*der mich nebenbei überwachen soll*) *wohnt mindestens eine halbe Stunde zu Fuß vom Museum und muß laufen, da er kein Geld für die Trambahn hat. Da die offizielle Arbeitszeit bis 5 ist, kommt er fast eine Stunde nach Ende der Fastenzeit nach Hause und muß auf diese Weise eine Stunde länger fasten, was dem älteren Manne beschwerlich fällt. Man erwartet nun von mir, daß ich das Museum so zeitlich verlasse, daß er beim Kanonschuß, welcher das Ende des Tagfastens bezeichnet, mit speisen beginnen* [*kann*] *… Ich fragte nun einen der deutschsprechenden türkischen Herren: wie kann ich denn um 4 Uhr weggehen, wo mir der Direktor doch gesagt hat am Anfang, mein Dienst dauerte bis 5 Uhr? Antwort: das macht nichts, da findet niemand was dabei. Nun gut, sagte ich, warum hat mir kein Mensch gesagt, ich solle vorher weggehen? Antwort: so etwas verbietet die türkische Höflichkeit* (*welche aber nicht verbietet den ahnungsloser Ausländer unschuldig Fehler begehen zu lassen und dann dafür zu hassen*). *Ich: dann werde ich also sofort den Direktor Erlaubnis bitten, früher gehen zu dürfen. Antwort: wenn Sie das tun, muß er Ihnen laut Gesetz sagen, daß Sie bis 5 Uhr zu bleiben haben. Dann ist eben außer der Dienerschaft und den unteren Beambten, auch der Dir. wütend, daß sie ihnen so verfängliche Fragen stellen. Also ist es hier wieder die Frage der Verantwortlichkeit welche keiner hier haben will: ich soll sie auf mich nehmen, indem ich nach dem Wunsch der Diener gegen die amtliche Verfügung früher schließe.* (letter to Friedrich, 2). To his mother he wrote on 9 October 1937 that he was sitting *während des ganzen lieben Tages in meinem Depôt und lasse mich von den Mücken auffressen. Am immer offenen Fenster tront der alte Diener auf einer Kiste, welche mit jahrtausendealten Gegenständen gefüllt ist—man hat seit 50 Jahren noch nicht die Zeit gefunden sie auszupacken—und liest solange halblaut in seinem Koran, bis ihn die Müdigkeit überwältigt; dann rückt er seinen Stuhl in einen Winkel und nickt eine halbe Stunde. Ich habe es nicht so gut, obgleich ich auch oft schwer gegen das Einschlafen kämpfen muß. Meine Arbeit könnte interessant sein, aber da die Bücherei weit entfernt ist und auch wenige Bücher enthält, kann ich aus meinen Tontafeln nicht das herholen was ich gern möchte …* (4) His cataloguing work made him *so eine Art Trüffelhund, der die herrlichen Pilze zwar aufspüren muß, aber nicht frißt …* (65) This was not completely true, eventually, but only after 1945 Kraus was able to publish on the collection and some of its items. Nor was he always alone at his job; sometimes he taught students—in June 1938, four students, Kemal [Balkan], Emin [Bilgiç], Osman and Neriman (she died early in December 1939), arrived from Ankara (15, 17)—showed visitors around—as he did the

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German Ambassador Franz von Papen in December 1941 (67)—and during the final years he was assisted by two female students, the aforementioned Muazzez Çığ and Hatice Kızılyay (73). As seen above, Kraus remained in contact with his former students even after he had left Istanbul. Sometimes colleagues came and stayed to work for some weeks, among them particularly Güterbock and Landsberger from Ankara. In the end Kraus realized that he had contributed little to the cataloguing, and that it would have been a much better idea to photograph the whole collection—there was already a collection of photographs in the museum—instead of laboriously copy every single item by hand—as was mostly done by the two assistants—so that international scholarship could use the collection (cf. letter to Landsberger, 148).

From January 1941, Kraus was also lecturer at Istanbul University and was allowed by the museum to teach a few hours every week during term-time and assist at the examinations in June. At first Kraus spoke in German, as he reported to Werner in February: *die Vorlesungen halte ich auf deutsch mit Dometscher, denn türkisch zu lesen getraue ich mich noch nicht, obgleich ich seit meiner Rückkehr* [*aus Ankara*] *nach Istanbul ziemliche Fortschritte gemacht habe und jetzt schon ganz munter plaudern kann …* (73), but in later years he did without an interpreter—from the beginning of his sojourn in Turkey, he had done his best to increase his fluency in Turkish (3) and had taken lessons from one of Landsberger's students, Mustafa Kalaç (letter to Landsberger, 2)—but progress was slow. In December 1938 he wrote to Theo Bauer: … *mein Türkisch ist fast noch ebenso primitiv wie am ersten Tage, da man es in dieser polyglotten Stadt tatsächlich nur mit den Primitiven zu sprechen braucht, können doch sogar alle Straßenbahnschaffner wenigstens deutsch oder französisch zählen …* (2). He certainly did not attempt to use the difficult literary Turkish, which he used to read in newspapers (84) but which, to make things even more complicated, was being in a process of reform. Although he sometimes read the (official) *Ulus*, he mostly restricted himself to the lecture of a local French paper (*Wurstblättchen*), that is, if he could afford the price. *Solange ich meine Sätze hübsch zu Ende haspele, geht alles gut, nur wenn ich etwa mitten im Satze stecken bleibe, dann liegen sie auch ratlos auf der Strecke und können aus Eigenem den Satz in ihren Heften nicht zu Ende bringen. Aber letztlich verstehen wir uns doch immer, glaube ich …*, he wrote to Werner on 27 November 1942. Classes—mostly history courses and only occasionally philological exercises—were held in the Dolmabahçe Palace—*wenig Dekane der Welt werden ein so fürstliches Arbeitzimmer haben … mit einem so schönen Blick …* —(until the autumn of 1943) after a fire had destroyed the faculty buildings in the old town.

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Ich hatte etwas dreißig Hörer, Kraus wrote to Werner on 12 March 1942, *wenn ich recht gezählt habe, eine ganz stattliche Anzahl, die Mehrzahl weiblich. Ich sage einen Satz, der Übersetzer, ein junger Türke, der in Leipzig in Geschichte doktoriert hat, den ich aber dort nicht kennen gelernt habe, übersetzt und alle Federn rascheln über das Papier. Die jüngeren schreiben Lateinschrift, die älteren arabisch, aber sie schreiben jedes Wort des Übersetzers. Das ist alte Sitte hier, die Studenten haben ja keine Bücher … Die arabische Schrift ist übrigens fast wie Stenographie, mann kann sie erstaunlich schnell schreiben* … (74) Sometimes there occurred hilarious misunderstandings; *Manchmal laufen mir unfreiwillige Witze im türkischen unter, so endlich, als ich, indem ich in einem Worte ein g ausließ, statt "zahllose* [*sayısız*] *Ruinenhügel"—"respektlose* [*saygısız*]*" Ruinenhügel sagte, was die Studenten höchlichst erheiterte* … (it was rather the other way round: he erroneously added a 'g' instead of omitting one.)

Kraus had only a few close friends in Istanbul, and soon upon his arrival in Istanbul he realized that relations with the opposite sex were not easy: *… die Hoffnung hier ein Mädchen zu finden habe ich vorsichtshalber schon aufgegeben … alle sind hier eisern keusch*, he reported home on 24 August 1937 (2). He also quickly discovered that visiting night-clubs was an expensive hobby, which he soon had to give up (7, 26). Occasionally, but not often, he visited a cinema (cf. 88, 105). After a brief engagement with an Italian Jewess and daughter of a Levantine merchant called Elsa Franco in 1938 (9, 16) he wrote in despair to Werner: *Auf dem erotischen Kriegsschauplatz nichts neues, ich werde täglich immer elender und verzweifelter* … (17). He made the acquaintance of his future wife, Chariklia, with whom he was able to communicate in a mixture of French (*das mehr oder weniger scheußliche Levantefranzösisch*, cf. letter to Stamm, 10) and Turkish, in August 1940 (37). This provided him with homely pleasures, particularly after their move to Feriköy, if not, for the coming years, healthy sex—although he married her civilly in April 1946—it was impossible to do this earlier because the Nuremberg Laws, which forbade sexual relations between 'Aryans' and Jews, had been recognized by Turkey (cf. letter to Bauer, 4)—Chariklia did not regard herself really married until the bond had been consecrated by a pope—but a church wedding was an expensive affair and was postponed until shortly before their departure from Turkey in 1949. By then they had begun sleeping in the same room (from November 1946, 114).

Kraus' work at the museum and for the university did not alter much in his relative social isolation; although there was a substantial community of German academics, mostly political refugees and Jews, with only a few of them he became intimate; he particularly missed friends of his own age

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(cf. letter to Bauer, 2). Landsberger, although he was in Ankara most of the time, was perhaps his most important contact during these years. The latter suffered even more from his forced exile than Kraus himself: [*er ist*] *tief verdrossen, müde und sorgengequält; es ist traurig zu sehen, wie diese Exilsjahre an ihm zehren, der für Leipzig und für den Leipzig geschaffen schien. Wenn man sich so fünf Tage lang Stunden und Stunden lang mit ihm über Gott und die Welt unterhält, fühlt man wieder den Reiz und die tiefe Wirkung seiner ungewöhnlichen Persönlichkeit. Ich neige jetzt* [December 1939] *zur Skepsis gegen unsere* (*vorhitlerische*) *Kultur, aber ein Mann wie Landsberger zeigt durch seine Werke und seine Person, daß diese Skepsis doch nur teilweise berechtigt ist*. (letter to Stamm, 8). In the museum there was, furthermore, the numismatician Clemens (Emin) Bosch; in 1938 he was appointed professor at the university. Another German colleague was the archeologist Hellmuth Bossert, famous for his later finds at Karatepe, who taught at the university between 1933–1934 and 1961, but whom Kraus unreservedly loathed as a *Gewissenloser Opportunist*, particularly after Kraus realized that he, Bossert, did his utmost to block his appointment at the university (letters to Landsberger, 64, 68; letter to Bauer, 17). (He was characterized as *der Nazi* by Schwartz; according to Kraus, *hat er hier … systematisch alle Emigranten und auch andere Deutschen beim Nazikonsulat denunziert*, letter to Bauer 17; to Kemal Balkan Kraus characterized him (in Turkish) as: *şu no* (*İngilizce*) *boss ne de sert olan Bossert herif*, 11) Kraus was also acquainted with the Iranist Hellmut Ritter, a strange fellow known for his homosexuality, but the latter made it clear that he did not wish to continue the contact (letter to Bauer, 19). In 1944, the Arabist Oskar Rescher became librarian at the museum; he had been teacher of German at the Military Academy in Istanbul from 1925 (letters to Landsberger, 105; letter to David, 1). He was not, as Kraus remarked, the conventional *Schreibtischarabist*, but had for years been reading texts with local scholars, and was busy translating Arabic poetry (letter to Bauer, 19). A central figure for the German emigrants was the astronomer Professor Hans Rosenberg, formerly professor in Kiel; but the man, who was like a father to Kraus, died already in July 1940 (cf. letter to Landsberger, 70, to whom he wrote *Für mich ist die aus der Weltlage und meiner Situation sich ergebende Beklemmung erschwert durch den plötzlichen Tod von Professor Rosenberg, den ich hoch schätzte und dessen Haus mein geometrischer Ort in der hiesigen "Gesellschaft" und eine nie versagte und nie versagende Zuflucht für mich war*). A few times Kraus was invited to visit his direct chief, the Second Director (not mentioned by name, but probably identical with Aziz Bey's secretary, Selim Bey), who owned a magnificent *yalı* on the Asiatic shore of the Bosphorus

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(38, 76, 100). On 24 September 1943, he wrote to Werner: *Dank dem Professor* [*Landsberger*] *partizipierte ich am letzten Samstag an der Essenseinladung zu unserem zweiten Direktor, welcher sich bisher mir gegenüber hochst zurückhaltend gezeigt hatte. Dieser Mann, fünf Jahre älter als ich, ist als Enkel eines Paschas und Sohn eines vermögenden Mannes deutsch erzogen worden, hat in Berlin studiert und spricht fließend deutsch. Als Erbe besitzt er ein altmodisches Haus in einem nahen Vorort und eine Besitzung am Bosporus, auf seinem asiatischen Ufer, wo er mit Mutter und Schwester, welche Witwe oder wenigstens dauernde Strohwitwe zu sein scheint, nebst seinem kleinen Neffen im Sommer wohnt. Man fährt mit dem Dampfer hinaus. Der einst ruhige Ort hat jetzt, wie zwei Flügelmänner zu beiden Seiten, rechts eine Alkoholfabrik der Monopolverwaltung, links eine Flaschenfabrik des Staates, ist aber im Innern wenig verändert. Das besondere an der Besetzung* [*?*] *ist ihr parkähnlicher großer Garten zwischen Straße und Wasser, an den sich, jenseits der Straße, ein großer Wein- und Baumgarten anschließt. Das einfache, etwas ungepflegte Haus steht ganz nahe dem Wasser auf einer sandigen Terrasse über eine Steinkai nahe bei einem kleinen ummauerten Bootshafen mit Bootshaus … Tritt man ins Haus, so befindet man sich in der hier üblichen riesigen Halle. Das Eßzimmer typisch altmodischer, europäisierender türkischer Stil, sehr komisch die seinerzeit sicher sensationellen beiden Marmorwaschbecken mit fließendem Wasser an der Wand. Man wäscht sich hier nach dem Essen— die Zeiten sind wohl noch nicht lange vorbei, wo man mit den Händern aß. Als Zeichen der modernisierung ein Eisschrank an der Wand. Wir speisen zu vier, der Gastgeber und sein schweigsamer kleiner Neffe, der Professor und ich, höchst aufmerksam bedient von einer alten Dienerin und in keiner vornehmen Familie fehlenden freundlichen Negerin. Die Schwester des Direktors, als Hausfrau, saß zwar bei Tisch, aß aber wegen des Fastenmonats nichts. Auch hier sind die Frauen noch frommer im Allgemeinen als die Männer. Das türkisch-europäische, etwas schablonmäßige, aber sehr gute Essen bestand aus Fisch am Grill, eine zarteste Bosporusspezialität, welche ich deutsch nicht zu benennen weiß, dann Lammbraten* (*aus dem Backofen*) *mit Röstkartoffeln, Auberginen gefüllt, Pilav, die nationale Mehlspeise Muhallebi aus Milch, Reismehl und Zucker und herrliche eisgekühlte Birnen nebst Feigen, und dazu Tomatensalat mit eingelegten Oliven und Flaschenbier. Der Kaffee wird im Salon genommen, dessen altmodische Ungeschicklichkeit durch gerahmte, kunstvoll aus Bein gearbeitete Koransprüche etwas ins Orientalische gewandelt ist. Unter den Manifestationen der sprichwörtlichen türkischen Gastfreundlichkeit, die sich hier über den, dem sie zuteil wird, reichlich ergießt, aber nicht so leicht angeboten wird, verbrachten wir wirklich sehr angenehmen Stunden reinsten Friedens und vollen Wohlseins*. Once Kraus attended a

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tea party (*Tanztee*) organized by students, during which rather bombastic nationalistic poems were recited and folkdances, among them a sword-dance, were performed (106).

Most of the time Kraus stayed at home, and during the summer he used to spend Saturday afternoons and Sundays walking or visiting Büyük Ada in order to swim. Travel in Istanbul and surroundings was restricted—*Man ist hier gefangen, überall verbotene Zonen für die Ausländer, und Geld und Zeit habe ich auch nicht*, he reported home (15), and when one abandoned the usual foot-paths, one was arrested (73); the reportedly fabulous Black Sea beaches were also military territory and out of bounds (102). The Yıldız Park was opened to the public in September 1943, offering an alternative outing for the wary city-wellers (*… vor einem renovierten schlichten Pavillon* (*türkisch Köşk …*), *in dem das städtische Kasino eine Filiale eröffnet hat, sitzt man auf einer Terrasse und blickt über eine Art Wiese … auf den Bosporus hinab und auf Skutari, während eine rumänische Zigeunerkapelle hinter einem lärmt und man Mittelfinger-große belegte Brötchen ißt, eine langentbehrter Genuß. Preis pro Stück RM 1.–. So leben wir, so leben wir—aber durchaus nicht alle Tage*, 101). On a few occasions Kraus travelled in Anatolia: in September 1938 he made a thirteen-day (first-class) train journey—3000 kms, of which 1000 in the Taurus Express, for 170 Marks—visiting Konya, Sivas, Adana, Malatya, and Bursa (18, 23; letter to Bauer, 2; most details are found in a letter to Friedrich, 3), which quite impressed him: *die Berührung mit den ersten Vorposten des immernoch leidlich erhaltenen Orients ist für einen Orientalisten schlechterdings ein großes Erlebnis* (letter to Bauer, 2). To Stamm he wrote: *Mitte September war ich dann 13 Tage in Anatolien … Ich kam bis nach Malatya, in Sicht des Eufrat … überschreiten darf ihn ein Ausländer nicht, nur mit spezieller Genehmigung, die einzuholen ich nicht erst versucht hatte. Ich bin geneigt, diese kurze Reise auf einigen der Haupteisenbahnlinien des Landes für die schönste meines Lebens zu halten. Landschaft, Antiken, Berührung mit dem Orient waren die drei aufregenden Elemente einer teilweise märchenhaften Fahrt. Da sehen sie die Patriarchen auf ihren Eselhengsten reiten, da hocken die Kurdenfrauen vor dem Balkenzaun des Gefängnishofes und schreien zu ihren eingesperrten Männern hinüber, da schlafen die Menschen in Teppiche gewickelt auf den flächen Dächern der Häuser aus Lehm und Häcksel … Würde dieses Land einmal turistisch ausgeschlachtet, etwa von Cook nach Muster Ägypten—und die Regierung will mit Gewalt den Turismus—, dann muß ich stark für die Schweiz fürchten: was für grandiose Gebirge gibt es hier!* (5).

Kraus also visited Ankara several times; he sojourned there for a long period in 1941 during his forced idleness (30, 31, 53). In June 1941, he joined

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Güterbock and a group of students on a trip by *kaptıkaçtı* to Kızılcahamam (55); afterwards the party drank beer on a terrace on the Gazi Boulevard. Another week was spent in the capital on the occasion of the Third History Congress organised by the *Türk Tarih Kurumu* in November 1943 (103). He was invited by Landsberger, and was lodged in the luxurious Anatolia Club. All costs were met by the Foundation, and participants were even given pocket money (from which Kraus was able to save 50 Marks, most welcome to the restricted household budget). Most time was spent translating his German paper on the museum collection, to be presented on the last day, into Turkish—no other language was permitted—with the help of the daughter of the museum director.

The letters of the post-war period covering the years 1946 to 1950, show much the same themes as those of the previous period. Apart from occasional comments on the depressing and continuing war-mongering and spreading of propagandistic lies which accompanied the emerging Cold War (125), Kraus time and again reported on his financial insecurity caused by repeated waiting *mit Heulen und Zähneklappern* (116) for contracts to be renewed, and his relentlessly increasing poverty (which contrasted sharply with the few, black-market tycoons and others, who profited from the economic situation). To Theo Bauer he wrote in 1948: *Neulich hatte ich plötzlich das Gefühl, wenn ich in Chiton oder Toga mit Sandalen herumliefe, würde ich mich kaum weniger deplaciert finden als mit meinem 515 Lira Monatsgehalt zwischen den Luxusautomobilen, goldbeladenen Weibern und geldtrotzenden Kerlen unserer Hauptstrasse …* (11). The continuing economic difficulties in Turkey led to a marked increase in xenophobia, Kraus noted in the Summer of 1948 (139). Half a year later he remarked: *Hier wird es an den Universitäten immer unangenehmer. Ein wüster nationalistischer Rummel hat eingesetzt, dem sich kein Türke zu widersetzen wagt …* (146). Despite his poor circumstances, Kraus, alarmed by Werner's letters from occupied Germany, decided to send packets with food and other necessities to Spremberg. They included lots of cigarettes, as long as those were allowed (until December 1947, 130), and, surprisingly, also bacon and pork fat, obtained, mostly, from Polonezköy (cf. 132)—only indigenous products except textile could be sent. This became impossible in October 1948, after prices had dramatically risen—bread, sugar and fuel even by 50 %—and Kraus could no longer postpone buying new shoes (141). The situation in eastern Germany did not look too bright, Kraus noted to his dismay, particularly after his brother's firm in Spremberg [Pagel & Kraus] was expropriated at the end of 1948; *Wir gehen weiter herrlichen Zeiten entgegen. Und zwar sind sie so beglückend, daß die Menschheit jedes Jahr noch um 15 oder 20 Millionen Personen*

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wächst, welche offenbar so begierig sind, an unseren Massenstaat- und Atomglück teilzuhaben … (145). Living conditions in Germany were not dissimilar from those in Turkey, Kraus noted, but one could at least do without the state in many spheres of life and always try to bribe officials (149). Another 20% rise in food prices followed in April 1949; in the same month Kraus received his first money since four months, of which, after deduction of his debts, only 11 Lira remained (148).

The end of the war had also brought the first re-emigrations: by June 1946 most exiled Jews had already left to the USA, a minority to Palestine (110). Kraus registered as a candidate for repatriation at the US Consulate (and had to fill in a form with '200 questions' which drove him mad, 110). A return to Germany was, for the time being, impossible because of the ruinous state of the country and the formerly magnificent network of universities and academic institutes; the occupation—Kraus hated uniforms—lack of vacancies—chairs in the West were still occupied by former Nazis—and the unimpressive number of his publications (111). In the USA, where the post-war period saw a flourishing of the more materialistic studies, the situation was also difficult. After another interruption of his income in early 1948, he mused: *Das Leben wird immer teurer und man wäre gern anderswo—aber wo? Es ist überall mies, nur Australien soll in Aufschwung begriffen sein. Aber dort ist für Assyriologen nichts zu machen*. (132) Güterbock and Landsberger, after they had been forced to resign from their Ankara posts, left Turkey in September 1948, the first to Uppsala, the latter to Chicago (141). Kraus by then desperately wanted to leave too, particularly after it had become clear that the *Tarih Kurumu* kept postponing publication of his work on the museum collection which was already for years gathering dust in some office drawer.

The post-war period finally did offer, however, possibilites to boost his academic reputation and to publish articles; although, thanks to Hitler, there was no embassy to support him (*Was hier imponiert ist Macht*, 116), but pressure of Landsberger on the Turkish authorities helped (110). To his satisfaction, Kraus also noted the re-emergence and development of his academic contacts through a rising number of academics visiting the museum and a, consequently, flourishing correspondence (112). An impressive occasion was his meeting with the famous British archeologist [Charles Leonard] Woolley [1880–1960] in June 1947: *Er kam hierher, um nach gewissen Antiken zu sehen, welche er 1914 in Karkemiš ausgegraben hatte* (*damals zusammen mit dem berühmten nachmaligen Lawrence of Arabia*). *Als ich hörte er sei in Begleitung unseres Direktors in unserem Museum, sturmte ich los, um den berühmten Mann wenigstens mit Augen zu sehen. Ich wurde ihm vorgestellt,*

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konnte einige Auskünfte über die gesuchten Antiken geben (*deren größten Teil während des ersten Weltkrieges verloren gegangen zu sein scheint*) *und wurde vom Direktor beauftragt, Woolley unser Museumslaboratorium zu zeigen*. The next day he came again, and after five o'clock, Kraus accompanied him to his hotel. Woolley invited Kraus to drink coffee with him. The latter only left at eleven *nach fast 8-stundiger ununterbrochener Unterhaltung, die mir wie ein Märchen vorkam, um mich des alten, aber treffenden Ausdrucks zu bedienen. Beim Abendessen sprachen wir von Kriegszerstörungen in England, Deutschland, Italien, die er als Denkmalsschutzkommandant hinter der englischen Armee her bereist hatte, von der englischen Moral während des Krieges, der Laborparty, dem Königshause und anderem. W. ist nach seiner eigenen Angabe 67 Jahre alt und will künftig nicht mehr graben, man hält ihn aber für viel junger … Man merkt ihm seine große Energie an, so hat er heuer die Ausgrabung von 250 Arbeitern vollkommen allein begleitet … Als ungewöhnlichen Charakterzug, der ihn besonders sympatisch macht, habe ich seine Art empfunden, Fragen zu beantworten und auf den Gedankengang des Anderen einzugehen …* (letter to Stamm, 11).

Thanks to the exertions of, again, Landsberger, it appeared in July 1949 that there was a way out of his misery after all. Befriended with his, Kraus', former teacher of Turkish in Vienna and Dean of the Oriental Institute, the turkologist Herbert Wilhelm Duda, Landsberger had suggested to him when the latter visited the USA to ask Kraus to fill a vacancy at the Institute (after an Assyriologist and SS-officer, Viktor Christian, had been forced to resign). After some writing to and fro, Kraus was appointed extraordinary professor at Vienna in October 1949 (152, 153). Among the formalities to comply with he had to fill in all kinds of forms, one of which, Kraus noted ironically, asked him to declare whether he had been member of the Nazi Party, NSDAP (letter to Landsberger, 144; letter from Duda, 1; letter to Duda, 3). The advantages of the Viennese appointment were: escape from Turkey and Austrian citizenship—Kraus had lost his German passport, if not his German citizenship, during the war (cf. letter to Bauer, 4). Disadvantages were the extremely low salary (150): only 1314.50 Shilling (219 DM) per month, and the difficult housing situation. After endless bureaucratic complications (and *wahnsinnige Laufereien*), and scraping together just enough money for the journey (partly from Kemal Balkan whose thesis he agreed to translate into German for 350 Turkish Lira, and partly from the royalties, *te'lif hakkı*, amounting to 600 lira of his book entitled *Nippur ve İsin, Eski Babil vesikalarına göre*, based on transcriptions made by his two assistants (cf. letter to Bauer, 12), which the *Türk Tarih Kurumu* had agreed to publish; the remaining part, 270 Lira, was with some difficulty cashed by Emin Bilgiç

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from Hamit Bey in December 1949, see the correspondence with him, letters to Kemal Balkan, 3, 5–8, and under 'Ankara'), Kraus, together with his wife, boarded a Swedish aeroplane on 5 January 1950 destined for Rome, where, before settling in their furnished room on Rudolf von Altplatz 7 (and worrying about how to survive there), they had a pleasant holiday, enjoying the sun, the low prices, richly furnished shops, busy traffic, and local wines (154).

Werner Kraus writing from Germany

The letters sent by Werner to his elder brother discuss a wide range of subjects, but are particularly informative about family affairs—a dominant theme is the declining health of their mother who, suffering from an incurable desease of the nervous system (pobably Multiple Sclerosis), spent long periods in sanatoriums and hospitals—financial matters, the development of the family business, and the family home in Spremberg (situated on Drebkauerstrasse). Whereas, owing to the strict censorship—traces of the censors are visible in the form of stamps and pencil lines after 1939—the letters are rather short and superficial up to the end of the war, they became much more detailed and longer after April 1946 when the postal connection with Istanbul had been restored; the first letters sent after this date also give an abundance of lively details of events which took place before May 1945, the description of which had been distorted or suppressed in the earlier letters. (Kraus wrote Landsberger in 1940 that the letters he received from home occasionally contained *nationalsozialistische Reflexionen über die militärische und politische Lage gespickt, krampfhaft den Ton schönsten Optimismus und schildern eitel Friedensidyll*, 72.)

The first letter, sent on 10 August 1937, informed Kraus of the demise of his father, who died of the consequences of a stroke in a hospital in Cottbus. He had been born in Vienna, and had been proud of the fact; the family had lived in the Taborstrasse, in the second *Bezirk*, as Kraus would write to Landsberger (137). This left his mother and Werner with a capital of RM 320,000, invested in the textile factory of Michelsohn & Ascher, where Werner worked as technician and sales manager—the firm had agents in Berlin, Munich and other German towns (29)—other associates in the firm were Mr Bernfeld, and father and son Max and Kurt Michelsohn, all Jews. Kraus inherited a further RM 255,000, frozen, however, in an account of the Dresdner Bank (cf. above—he was never to see a penny of it). The family also owned two cars.

The year 1938 saw increased measures by the Nazi regime against the Jewish population. Werner reported in January that a boycott against Jew-

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ish businesses had been announced by the Association on German-Aryan Manufacturers (*Arbeitsgemeinschaft Deutsch-Arischer Fabrikanten*), which would bring a 40% loss in production and income (14). Later, after the 'Crystal Night' (9 November 1938), it appeared that the factory was to be forcibly liquidated and taken over by non-Jewish owners ('aryanized', 17 ff.). (As Werner explained after the war, the liquidation was primarily inspired by two local competitors who maintained good relations with the Cottbus *Handels- und Industriekammer*. After Crystal Night, Werner was refused further entrance to the factory, and the black-guard *Treuhänder*, Rudolf Bär, forced the owners to pay him a fee of RM 40,000 for his unwanted services. The owners received only a third of the real value of the property, cf. 158.) The spinning-mill was to be turned into a workshop for educational purposes (*Lehrwerkstatt*, 31). The take-over was completed in May 1939 (40). This left mother and Werner with a somewhat reduced capital, which was partly reinvested in other companies. It also left Werner without a job, and it soon appeared that he, being classified as a 'half Jew', and therefore discriminated against by the German Labour Front (*Deutsche Arbeitsfront*) of which he was forced to be a member (although it tried to oust him because of his criminal association with [full] Jews), could not get another job, despite the upswing of the economy caused by a booming rearmament industry. Owing to his poor health, the threat of having to serve in the army proved unfounded (48). In May 1940, finally and after about thirty vain attempts, Werned was accepted in the badly paid, lowly and exhausting job of warehouse assistant (*Lagerist*) in a textile trading firm in Cottbus (58). Almost his whole income was spent on travel: a complicated and long journey by bus and train, and on foot. Only in May 1942, Werner was able to quit and accept a job as accountant and salesman in a small metal factory in Spremberg (99). In February 1943 he succeeded in buying an engine factory with foundry at Schlottwitz in the Erz Mountains south of Dresden, which was renamed Kraus & Co., but nominally under the direction of a Mr. Schreiber (117, 125), an entrepreneur working for the war industry (but at the same time involved in active sabotage of the production), whom Werner had met by chance and whom he had helped out with loans. Werned acted as sales manager and spent lengthy periods travelling in Germany—which by that time meant sitting or standing in overcrowded trains and waiting for long hours, sometimes days, at railway stations (or in anti-aircraft shelters, cf. 130) for erratic connections. Production increased rapidly towards the end of the war, when the work-force was increased to 65 persons and night-shifts were introduced (134). By then the factory mainly produced condensing engines used in the building of tunnels and roads (154).

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Details about daily life and historical events are scattered throughout Werner's letters. He referred to the breathtaking events leading up to the Second World War, like the annexation of Austria (March 1938, 18) and the occupation of Czechoslovakia a year later. When that happened he was spending a skiing holiday in Spindelmühle, Bohemia. On 15 and 16 March (1939) telephones fell dead and when *am Donnerstag früh der Brünner und der Prager Sender mit "Heil Hitler" grüßten und sich großdeutsche Rundfunk nannten, wußten wir Bescheid. Es gab erst eine Weile großes Gelächter. Einige Stunden später flogen auch die ersten Flugzeug-geschwader über uns hinweg nach Richtung Prag*. The border at Hohenelbe was closed *und die tschechischen Grenzbeamten liefen schon ohne Waffen herum …* (37). The military campaign in the west is mentioned—nephew Horst died at Sedan in June 1940 (59)—and added triumphantly—this was clearly meant for the eyes of the censor, and did not fail to irritate Kraus—that *nach unseren großartigen Erfolgen müssten die Engländer und Franzosen doch bald die Nase vollhaben … die eingeschlossene Truppe in Flandern* [*ist*] *ja so gut wie erledigt. In den letzten Tagen sind weit über 60 Truppentransportschiffe, die die englischen Armee aus Flandern nach England zurückschaffen wollten, versenkt worden …* (59). At the end of the same month, he added in the same vein: *Wir leben wohl doch eine der größten geschichtlichen Umwälzungen, die es in Europa je gegeben hat. Auf die entgültige Landkarte bin ich ja gespannt!* Life continued as usual, except for the rationing of food and clothes, and a general blackout. There were also many soldiers and prisoners of war about: *Was ich so jeden Tag auf der Bahn an Gefangenen sehe, ist kaum zu beschreiben. Alle Hautfarben sind vertreten, von weißen Engländern, Franzosen und natürlich auch Polen an über Inder, Mohammedaner, Neger und sonstige Mischungen aller Schattierungen. Die Franzosen haben wohl restlos ihre Kolonien ausgemistet, um in Berlin einmarschieren zu können. Na, das tun sie ja nun zum Teil auch, aber etwas anders, als sie dachten …* (61). Further topics were the occupation of Belgrade (April 1941, 78); Allied bombs (in August 1943 he wrote: *Wir haben 2 Bombengeschädigte zur Aufnahme bei uns zugeteilt gekommen … So etwas von Zerstörungswut ist eine solche Kultur schande, daß man es überhaupt nicht verstehen kann …*, 129—it led to the angry reaction by Kraus quoted above). Werner agreed with his brother's opinion that war is always useless, but added that once one was involved, one should do one's duty and finish the job as soon as possible (131).

Occasionally Werner mentions the impact of the war on the economy. Thus he notes the almost complete disappearance of coffee (78, 126); the use of wood for shoe soles (78); the lack of wine, spirits—*Betrunkene sind ja hier verschwunden, nachdem es Schnaps, und Wein nicht mehr gibt, und das*

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Bier ist der Gesundheit sehr förderlich, aber nicht geeignet sich zu besaufen … (131)—and cigarettes—a *Raucherkarte* was introduced in February 1942 (93); exorbitant black market prices (99); the rationing of potatoes (May 1942, 99); the special allowances necessary for petrol and train journeys (102); the appearance of foreign labourers and domestic servants (104, 113, 118)—Werner himself employed (forced) Polish and other east-European workers in Schlottwitz from February 1943—a barrack was built near the factory to house them (118, 126)—first came nine Polish ladies, but *diese mussten wir allerdings selbst entlausen! Aber da ist so eine alte Aufwartefrau, die greift sich die Maruschkas jeden Sonnabend, und dann werden sie unter lautem Protest ihrerseits abgeschrubbt* … (118). At the same time all female citizens under 45 years of age and men without a 'useful' occupation were obliged to work (from March 1943) and shops selling luxury goods such as radios, grammaphones, pianos and cars, were closed down, as were restaurants and bars (119).

The correspondence petered down in 1944—by then it consisted only of postcards with a few lines—and stopped completely in August of that year. Apart from two Red Cross messages sent in December 1944 and May 1945, it was resumed in April 1946. The first letter (of 11 April, 154, with supplementary data in 157, 158, 160)—the first in which Werner could freely speak his mind in nine years—contains the hair-rasing tale of what happened to him and his mother after August 1944. After the attempt to murder Hitler on 20 July 1944, Himmler ordered that 'half Jews' had to be moved to special camps in order to be kept ready for construction work under the *Organisation Todt*. Werner decided to escape and travelled to Strasbourg, officially as a commissoner for the *Rüstungskommando*, charged with rescuing machinery from capture by the approaching Allies, but was arrested by the police after thre weeks. Soon afterwards he was able to flee to Prague where he, provided with a false pass, could stay with Czech acquaintances of his friend Uhrig. Worrying about his mother, he went to Spremberg after another three weeks, but was soon arrested. In December, despite the fact that he was declared medically unfit, he was sent to Suhl, Thüringen, by the local *Kreisleiter* who thought it a bloody shame that Werner, a *dreckiger Judenlummel*, was still living in a villa with telephone, and that he was still around in the first place. In Suhl Werner was lodged in barracks behind barbed wire with sixty other *Mischlinge* and had to work in a tunnel, unprotected by any safety measures (and saw a number of his fellow-prisoners fall victim to dynamite explosions). Thanks to his poor health, he was reluctantly released in January 1945, and put at the disposal of the Gestapo in Spremberg (who wished to charge him with

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the collection of rubbish in the town). With the help of Schreiber, he could semi-clandestinely work as a metal worker in the latter's workshop; during weekends he secretly travelled to Schlottwitz to see to his factory. In February 1945, while the Soviet troops were approaching, Spremberg was turned into a reinforced bastion and the remaining men forcibly enrolled in the militia (*Volkssturm*). Bombing and shooting planes flew over the town and Werner decided to evacuate his mother, accompanied by a nurse, to Schlottwitz. Papers, jewelry and other important belongings were also moved there. Chaos reigned, worsened by a stream of refugees from the east. The populace lived off dead horses and army supplies. The battle of the Oder-Neisse began on 16 April and the Russians attacked in the early morning. A heavy bombardment burst forth at ten o'clock. Werner fled to the cellar when the first window panes broke. In the evening the town was burning and on the 17th Werner and his former camp companion, Pagel, fled with a wheel-barrow loaded with some essential necessities to the nearby Teschnitzer Forest. Most inhabitants and soldiers had left the town and were fleeing towards the west. Pagel had heard that the SS had decided to kill off the remaining 'half Jews' in a *Wehrwolf* action and they decided to try to move to Schlottwitz. At 3 o'clock in the morning of 18 April they departed and after an exhausting and difficult journey on foot, in cars and by train, sleeping rough every night, and on one occasion almost overtaken by the Russians near Klettwitz, arrived on the 24th. Production in the factory came to a halt, also because of a lack of electricity. The authorities had fled and by 7 May the Soviet troops had reached Dresden. Meanwhile the last demoralised German soldiers passed through (*Bei uns kam ab und zu noch ein volkommen besoffener SS-Hengst und wollte verteidigen und kämpfen, bis man ihm die Jacke vollhaute* …) After the capitulation, in the night of 8 to 9 May, the first Soviet *Panzer* appeared in Schlottwitz. At the end of the month production in the factory started again on a small scale, but soon, on 4 August, the Red Army removed all machinery destined for war reparations, as it did in all factories in the occupied Soviet zone. Mother died on 12 June.

Later that month, Werner returned to Spremberg which looked desolate—the central (Wilhelm) square and main streets had been destroyed by fire—and was populated by thousands of displaced Italians and Poles but largely abandoned by its former inhabitants. The house in Drebkauerstrasse had been turned into a field hospital by the Soviet Army, as were the other houses in the street. (It was later used by the police, and definetely confiscated by the Soviet Army to house the local *Ortskommandantur* in June 1948, after Werner had lived there only for a short while again from 1947, cf. 188;

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he moved to another house in Berlinerstrasse.) The former Michelsohn & Ascher factory was in ruins. Werner was registered as inhabitant No. 1234, obtained a ration of bread and carrots, and found lodgings with his old associate Bernfeld who had also survived the camp at Suhl. Not only did the family lose one factory and the working contents of another, it also lost its capital: all bank deposits and outstanding loans (but not the debts!) existing on 8 May 1945 in the eastern Zone were frozen. Werner was thus left with RM 1,500 in cash which he had by chance in his pocket and a few pieces of furniture, paintings and porcelain not yet robbed from the house. He also regained ownership of—the ruin of—Michelsohn & Ascher (soon to be let) and was entitled to rent from the family home on Drebkauerstrasse. (He estimated his capital to be worth again RM 82,000 in April 1947, cf. 186.) In order to survive, Werner and Pagel, who had become friends, decided to start a repair shop and after many troubles—there was a lack of everything, particularly raw materials and electricity—they were able to make ends meet from the proceeds. By July the shop had grown into a factory, Pagel & Kraus *Giesserei und Gerätebau*, which employed 40 workmen (158). Kraus & Co. in Schlottwitz started again on 6 November 1945, but under difficult circumstances, particularly the energy problem halted productivity (162). Nevertheless life adopted more regular patterns, albeit on quite a reduced scale and with far less comfort. Werner went to parties, visited the cinema now and then—they only showed German and Soviet films (162)—and became befriended with a young lady called Charlotte who worked on a farm near Schlottwitz (163—she later became his wife). Food was scarce and the daily ration had a nutritional value of not more than 1200 calories, although Werner was privileged as an officially recognized 'victim of Fascism' (which meant paying less tax, cf. 186). Werner was able to increase the meager rations with vegetables, tobacco (cigarettes were hard to find) and fruit which he had begun to grow in the garden during the war. Transport largly depended on an old, highly untrustworthy, motorcycle; lorries were patched together from odds and ends out of the wreckage of military vehicles lying around everywhere. Petrol, however, was rare, new tires nonexistant (171).

After the harsh winter of 1946–1947, when the populace had to subside on a diet of potatoes, bread and cabbage (165–166), coal was scarse (168), and much time was spent on endless journeys in unheated trains (165), things began to look better although life for independent entrepreneurs was made extremely difficult. Not long after the war land, big firms, Nazi businesses and utility enterprises, like gas and electricity works, were confiscated by the state (171), and there was an appalling expansion of red tape, which

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forced the still active private entrepreneurs to keep up a minimum standard of production (174), write monthly reports, ask permission for every transaction and so forth (161, 202)—to bribe officials was hardly an option—as well as continual tax increases (167). Imports from the west became scarse (187), and later almost impossible, particularly after the currency reform of July 1948 which saw the introduction of a separate, worthless, new Mark in the eastern Zone (189, 190, 191, 192). In January Pagel & Kraus was turned into 'people's property' (*Volkseigentum*) with a loss of at least DM 20,000, but the measure was soon again suspended (196, 198); Werner commented that the *Planungswirtschaft* had clearly become a *Planungschaos* (198). By then Werner had withdrawn from the firm and started (in December 1948) a cylinder grindery (*Zylinderschleiferei*) for cars (195), but permission to make it operative only came in August 1949 (203). In October 1949, Werner noted that the eastern Zone had obtained its own government—this in fact referred to the founding of the German Democratic Republic (*DDR*)—and expressed his hope that economic life would become better once regular trade agreements had been concluded with the western zones of the country (205).

Literature: M. Stol, "In Memoriam F.R. Kraus", in *Bibliotheca Orientalis XLVIII* (1991); F.R. Kraus, "Die Istanbuler Tontafelsammlung", in: *Journal of Cuneiform Studies* I (1947), pp. 93–119; Horst Widmann, *Exil und Bildungshilfe. Die deutschsprachige akademische Emigration in die Türkei nach 1933* (Frankfurt/Main 1973); *Haymatloz. Exil in der Türkei 1933–1945* (*Schriftenreihe des Vereins Aktives Museum* 8, Berlin 2000); Ludmile Hanisch, *Ausgegrenzte Kompetenz. Porträts vertriebener Orientalisten und Orientalistinnen 1933–1945. Eine Hommage anläßlich des XXVIII. Deutschen Orientalistentags Bamberg 26.-30. März 2001* (Halle/Saale 2001), pp. 46–47; Jan Schmidt, "Fritz Rudolf Kraus in Istanbul (1937–1949) and the Development of Ancient Near Eastern Studies in Turkey", in *Bibliotheca Orientalis* LVII (2010), cols. 6–22. For the Istanbul cataloguing project, see Muazzez Çığ, "Atatürk and the Beginnings of Cuneiform Studies in Turkey", in *Journal of Cuneiform Studies* 40/2 (1988), pp. 211–216. For Kraus' publications, see: G. van Driel, Th.J.H. Krispijn *et alii*, eds., *Zikir Šumim. Assyriological Studies Presented to F.R. Kraus on the Occasion of his Seventieth Birthday* (Leiden 1982), pp. 485–491. On the historical background, see Erik J. Zürcher, *Turkey. A Modern History* (London & New York 1993), pp. 184–227.

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CHAPTER ELEVEN

LEIDEN, *UNIVERSITEITSBIBLIOTHEEK*, COLLECTION OF THE ROYAL ACADEMY OF ARTS AND SCIENCES (*KONINKLIJKE AKADEMIE VAN WETENSCHAPPEN*)

The greater part of the manuscripts with texts in various Oriental languages, including Hebrew, Arabic, Persian, Turkish, Malay and Chinese, MSS Acad. 1 to 257, had belonged to the library of the orientalist Joannes Willmet (1750–1835). After studies at the University of Harderwijk and in Leiden, he was appointed Protestant minister at Loenen in 1785. He became professor of Oriental Languages, later also of Hebrew Antiquities, at Harderwijk in 1793, and later, in 1804, at the *Athenaeum Illustre* in Amsterdam. Like his teacher Everard Scheidius (1742–1794), Willmet was an avid collector of books and manuscripts. He was also himself the first to describe his manuscripts (in Latin); a manuscript catalogue in his hand is found in MS Acad. 264. The manuscripts seem to have been acquired in the Netherlands, and a considerable number of them had previously belonged to other Dutch scholars, among them Jacob Golius (1596–1667), Jacques Bernard (1658–1718), Adrianus Reland (1676–1718), Johannes Heyman (1667–1737), Jacob Meier (1679–1741), Jan Jacob Schultens (1716–1778), Jacob Willemsen (1698–1780), Didericus Adrianus Walraven (1732–1804), and others, and sometimes to more than one in succession. A substantial number of manuscripts, among them autographs and personal papers, had belonged to the German missionaries Stephan Schultz (1714–1776) and Albert Friedrich Woltersdorf (d. 1755, at Acre), who had travelled in the Middle East in 1752–1756 (see in particular under MS Acad. 97, below). Schultz was *Oberdiacon* of the Ulrichskirche at Halle, travelled for the Jewish Institute (*Institutum Judaicum*, meant to convert Jews and Muslims to Christianity) during the years 1736–1756, and succeeded the latter as director in 1760 (see Friedrich Carl Gottlob Hirsching, *Historisch-litterarisches Handbuch berühmter und denkwürdiger Personen welche in dem 18. Jahrhundert gelebt haben* (17 Vols. Leipzig, 1794–1815), Vol. 11 (1808), p. 337.) A part of his autograph diary, covering the period May to September 1753, is found in MS Acad. 196. An account of all his travels was printed in *Der Leitungen des Höchsten nach seinem Rath auf den Reisen durch Europa, Asia und*

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Africa (4 Vols. Halle 1771–1775); a selection is found in Editha Wolf-Crome, ed., *Stephanus Schultz, Aus den Lebenserinnerungen* (Hamburg 1977). The Jewish Institute was founded by Johann Heinrich Callenberg (1694–1760), professor of Oriental languages and theology at Halle University in 1728; it published books in various languages, among them Turkish (cf. *NDB* III, p. 96). The Schultz & Woltersdorf collection was acquired by Willmet in 1773. Willmet's collection as a whole was eventually sold in auction in 1837 and bought by the then King, Willem I, who in turn donated the collection to the Academy, then called 'Royal Dutch Institute' (*Koninklijk-Nederlandsche Instituut*—stamps with this name are found in the manuscripts). On the covers, often light yellow boards with calf or light brown paper back and edges, of most manuscripts, clippings from the auction catalogue of 1837 are pasted. The collection is kept on permanent loan in the Leiden University Library.

Literature: *Bibliotheca Willmetiana. Catalogus Bibliothecae Instructissimae, quam in suos usus comparavit vir clarissimus Joannes Willmet …* (Amsterdam 1837); Nat, 'Studie', pp. 81, 83–88, 102–103; *NNBW* X, col. 1222.

Acad. 1

The Four Gospels

An undated copy of a translation of the first four books of the New Testament. No translator is mentioned. The work is preceded by a brief introduction (p. 1), and consists of the Gospels according to Matthew (pp. 1–128); Mark (pp. 129–211); Luke (pp. 213–350); and John (pp. 351–403). Each chapter is preceded by a heading (in black) with the words 'In the name of the Father, the Son and the Holy Spirit who are One God' in slightly different Turkish versions. Numbered chapters are indicated in red by the word 'ışḥāḥ'. The translation does not seem to have been printed.

A few marginal additions and indications of content (in red), including occasional verse numbering. The title *Quatuor Evangeliorum Versio Turcica* and the inscription 'J. Willmet 1773' with the number 23 occur on the second flyleaf, *recto*.

Rebound in boards with flap; white glazed paper without watermarks; 5 + 453 + 5 pages, with original numbers in red; 228 × 175 mm and 171 × 90 mm; 15 lines; without catchwords; vowelled *nesiḫ*; headings, rubrics, double borders, and dots in red; without a date and the name of a copyist.

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Begins (p. 1):

انجيل مقدس دورت مژدى لردن بتون عالمده مژده ايتديلر يازلسنه بشلرز اولكى مژده متانك مژده سيدر ...

Ends (p. 403):

ويسوع حضرتلرى اوزكا ايتلر دخى چوق ايتمشدر كه ضن ايده رمكى برر برر يازيلورسه و ناجمله عالمك يازلمش كتابلر صغرلرچك امين تم

Catalogue entry: *CCOBARS* 211 (p. 268).

Acad. 8

A miscellany

The collection which comprises treatises on religious matters as well as prayer prescriptions was written by one copyist who mentions himself in a colophon on p. 282 as Emīr b. Meḥmed; it is dated the final days of *Ẕī l-ḳa'de* 1003 (27 July–6 August 1595). The inscription 'J. Willmet 1773' with the number 37 occurs on the first original flyleaf, *recto*.

(**1**) pp. 1–282

Rāḥat el-ḳulūb راحت القلوب

An anonymous treatise on religious dogma and wisdom, further undocumented. The title is mentioned in a heading preceding the text on p. 1 and in p. 5:2–3. The work is preceded by an introduction (pp. 1–6) and divided into two parts (*faṣl*) entitled, respectively, *Uṣūl-i kelām* (pp. 6–175) and *'Ilm-i meşāyiḫ* (pp. 175–282), subdivided into, respectively, four and eight chapters (*bāb*)—the chapter headings are printed in *CCOBARS*. A few marginal additions.

Begins (p. 1, after a *besmele*):

الحمد لله رب العالمين و صلى ... شكر اول پادشاهه كم بزى ايمان اهل يرتدى هيچ شكمز يوق انك وحدانيته سپاس اول چلابه كم بزى امت محمد

Ends (pp. 281–282):

جواب بز ايدرز كيم بزم سوزمز شول مشايخده در كيم اول تقوى اهل اوله مكارم اخلاق اوله

Colophon (p. 282):

تمت هذه الرسالة الشريفة بعون الله الملك المنان فى وقت الظهر فى آوآخر ذى العقده [= القعده] كتبه اضعف العباد الحقير امير بن محمد

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Catalogue entry: *CCOBARS* 214 (pp. 260–261).

(**2**) pp. 282–329

Vaṣīyetnāme-i resūl Allāh وصيت نامۀ رسول الله

An anonymous tract on religious morals, which mostly consists of a colloquy between the Prophet Muḥammad and the Devil, based on various traditions (*ḥadīth*) attributed to Abūlḥasan Bakrī Mūḥammad b. İsḥāq (cf. p. 283:3) and others. The title occurs in a heading preceding the text on p. 282. The alternative, more general, title *Naṣīḥatnāme* is mentioned in the colophon (p. 329). A few marginal additions.

Begins (p. 282, after a *besmele*):

الحمد لوليه و الصلوة على نبيه اما بعد بلكه بو رساله حضرت رسوله شيطان لعين حق تعالينك امريله كلب نصيحت اتدكن بيان ايدر

Ends (pp. 328–329):

رسول حضرت صحابلرى برله قالدى سندا خى اشت اى پاك دين ... دوت عصيانكى عقلكى در فكر كيله يارقيل ديله توفيق اللهكدن ذار قيل

Colophon (p. 329):

تمت هذه الرسالة المسماة نصيحت نامه

Catalogue entries: *CCOBARS* 214 (pp. 261–262), where other MSS are mentioned; see also Sohrweide II, 20.

(**3**) pp. 329–341

A collection of Arabic prayer prescriptions with indications of their origin in *ḥadīth* literature and explanations in Turkish. Marginal additions. Begins:

و فى تفسير النبى فى فضل فضل [**sic**] الفاتحة و ثوابها عن آش ابن مالك ...

* * *

Rebound in boards with flap; white to cream glazed paper; (2) + 3 + 341 + (2) pages; 205 × 143 mm and 160 × 85 mm, varying; 11 lines; catchwords; vowelled *nesiḫ*; headings, rubrics and lines in red. See also above.

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Acad. 22

A commentary on the thirty-sixth chapter of the Koran

The commentary on *sūra Yāsīn* is both anonymous and undated. It is preceded by an introduction (pp. 1–4), in which, among other things, the benifıcent effects of the lecture of the chapter are enumerated, and consists of a verse-by-verse quotation of the original text in red, followed by an extensive commentary in Turkish. The text is interrupted at various points by Persian verses and 'stories' (*ḥikāyet*) based on *ḥadīth*. A few marginal additions by the copyist as well as pencil numbers indicating the subsequent *āyet*s; interlinear and marginal remarks in Latin, equally in pencil, but in a different hand, possibly by Golius (cf. below), are found on pp. 54–55. The work was clearly written in the characteristic and elegant hand of Shahin Kandi who worked as a copyist for Jacob Golius in the middle of the 17th century (see on him, the introduction to Chapter 1 in Volume I, and index). A description of the contents in Latin, with the indication that the work was acquired at the auction of the library of [Jacques] Bernard [1658–1718], is found on the inner front-board; the legend 'J. Willmet' with the year 1804 and the number 184, is also found there. (Jacques Bernard was appointed pastor to the *église Walonne* in Leiden in 1705, and later, in 1712, became professor of Philosophy and Mathematics at the Leiden University, cf. *NNBW* III, cols. 101–102.) Willmet bought the manuscript when the library of D.A. Walraven (1779–1804), professor of Oriental languages in Amsterdam, was put up for sale.

Bound in soft cardboard covered in varicoloured marbled paper; glazed cream paper without watermarks; 1+59 pages; 200×160 mm and 145×100 mm, varying; catchwords; vowelled *nesiḫ*; Arabic quotations, rubrics and lines in red; without a date (see also above).

Begins (p. 1, after a *besmele*):

الحمد لله الذى انزل على عبده الكتاب الكريم الحكيم و شرفه باعطاء الرسالة ... شكر و سپاس و حمد بى قياس اول خالقه كه نوع انسانى جنس مخلوقات اوزرنه مكرم قلدى

Ends (p. 59):

... اكنجى معنى بودر كم اندندر هر پادشاهك پادشاهلغى آتد [؟] كرواندن يكاونسرسز [؟] حساب ويرر جزا بولسرسز تم

Catalogue entry: *CCOBARS* 212 (p. 259).

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Acad. 27

Vaṣīyet[*-nāme*] وصيت [نامه]

An undated copy of a treatise on the principles of the Muslim faith by Meḥmed b. Pīr ʿAlī Birgivī (Birgili Meḥmed Efendi, d. 981/1573). Many manuscript copies have survived. The title and the name of the author are mentioned in p. 1:6–8; the legend *haẕā kitāb Birgili Meḥmed Efendi* is found in a heading preceding the text on p. 1. After a short introduction (pp. 1–2), the work consists of a great number of short chapters, discussing topics ranging from 'the negative attributes of God' (*aṣ-ṣīfāt es-selbīye*, p. 2) and the miracles of the Prophet, to Koran recitation and 'atonement through fasting and oaths' (*keffāretü ṣ-ṣavm ve l-yemīn*, p. 90). In an appendix (*ẕeyl*, p. 94), not rubricated in this copy, there are further chapters on canonical ablutions (*istincā*), prayer, and menstruation (*ḥayż*). A few marginal additions. (For other copies of the same work, see Leiden, UB Codices Or. 960, 1288, 1562, 11.042, 14.264(2), 17.123, 17.127, and 23.650(2).).

A brief prayer formula, based on a text in *el-Keşşāf*, is added below the colophon on p. 118. Owner's inscriptions of 'Abdullāh Ḫalīfe and Ḥüseyn are found on the (unnumbered) 'title page'. The legend 'J. Willmet' with the year 1800 and the number 121 occurs on the second flyleaf, *verso*. The manuscript was bought by Willmet at a public auction in Middelburg and had belonged to the library of J.J. de Bruin, and before him, to that of Jacob Willemsen, professor of Theology at Amsterdam (1698–1780), whose manuscripts had been sold at a public auction in Leiden in 1781 (cf. *CCO-BARS*, p. xi).

Rebound in boards covered in varicoloured marbled paper with gold-embossed brown leather cover in Western style; a green ribbon is attached to the spine; glazed white paper without watermarks; (4)+1+118+1+(2) pages; 146×97 mm and 110×65 mm, varying; 11 lines; catchwords; vowelled *nesiḫ*; headings in red; without a date and the name of a copyist.

Begins (p. 1, after a *besmele*):

الحمد لله الذى هدانا للاسلام و جعلنا من امة محمد عليه الصلوة و السلام

From the introduction (pp. 1–2):

اما بعد فهذه وصية الفقير الحقير المعترف بالعجز والتقصير محمد بن پير على عفا عنهما العفو العلى لنفسه ...

Ends (p. 118):

... نمازن قله اوروجن دوته اريله ياته غسل دخى لازم دكلدر و الله اعلم بالصواب

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Colophon (*ibidem*):

تمت الكتاب بعون الله الوهاب

Catalogue entries: *CCOBARS* 213 (p. 260); Sohrweide I, 29, where other MSS are mentioned; see also Fihris 5090–5107 (IV, pp. 263–265); Schmidt 126, G 1515(1); TYTK (Antalya) 207, 1170, 1553, 2915–2916; TİYK29; Yardım3292–3298.

Editions: Istanbul 1218, 1220 and 1249.

Translations: into French (from 1704) and Norwegian (1829), see Sohrweide I, p. 24.

Literature: cf. Sohrweide I, p. 24.

Acad. 30

Turkish recipes

The manuscript contains an undated copy of an Arabic work on praying, *Ghunyat al-mutamallī*, by Ibrāhīm b. Muḥammad al-Ḥalabī (d. 956/1549), cf. *GAL* I, p. 383, followed by supplements (*tatimmāt*), incomplete at the end; cf. *CCOBARS* 135 (pp. 173–174), Voorhoeve, p. 236. The legend 'J. Willmet' with the year 1800 and the number 91 occurs on the inner front-board. The manuscript was bought by Willmet at a public auction in Middelburg and had belonged to the library of J.J. de Bruin, and before him, to that of Jacob Willemsen, professor of Theology at Amsterdam (1698–1780), whose manuscripts had been sold at a public auction in Leiden in 1781 (cf. *CCOBARS*, p. xi). An owner's inscription in Latin of [the orientalist] Jacob Meier [1679–1741] with the date 6 April 1705 is found on the second flyleaf, *recto*.

Various Turkish recipes for curing diarrhoea and other ailments are found on the second flyleaf, *verso* (3 lines), and the third flyleaf, *recto* (11 lines).

Acad. 34

A miscellany

The undated volume contains various prayers and an essay on praying. The unused pages contain various text fragments, partly illegible by fading and stains: two *ġazels* by Ḳara Oġlan (first original flyleaf, *verso*); a recipe (p. 18, 3 lines); a prayer prescription for attracting a beloved one (p. 19); a

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question ('if they ask you since when have you been a Muslim?') followed by an answer (p. 20, 6 lines); a prayer for allaying heart pain (*ibidem*, 4 lines written upside down); and an almost illegible text in which the *Tevrāt* (Pentateuch), 'İsā and Muḥammad are mentioned, followed by a prayer prescription (p. 125). The volume had belonged to the library of J.J. de Bruin, and possibly also to Jacob Willemsen, cf. under MS Acad. 30, above. The legend 'J. Willmet' with the year 1800 and the number 120 occurs on the second flyleaf, *verso*.

(1) pp. 1–16

A copy of an anonymous treatise without title on praying and the way how certain prayers should be performed. The work ends in a poem (*naẓm*, p. 15), followed by a series of comparisons the type: 'the body of the *imām* is the *miḥrāb*; the soul of the *imām* is the Koran …' and five types of *ḳıble*: 'the *ḳıble* of the body is Ka'ba; the *ḳıble* of the soul is the *beytülma'mūr*' and so forth; these are ascribed to the authority of Abū Ḥanīfa.

Begins (p. 1, after a *besmele*):

الحمد لله الذى جعل الصلوة عماد الدين و بضاعة اهل اليقين … و بعد اى طالب حق اولان اخوان مؤمنين بلك كيم ايمان و اسلام حضرت رسول الله … جانبندن جميع كتوردكى ايات …

Ends (pp. 15–16):

جاهللايرى سويلتمزز * سلطان بزمدر حق سوزه * مسئله تن امام محرابدر … كوكل قبله سى عرشدر من قول ابى حنيفة رحمه الله تم الرساله بعون الله

(2) pp. 21–124

A collection of (Arabic) prayers, preceded by Turkish commentaries. The name of the prayers is found in headings: *Du'ā-i ḳadeḥ* (p. 21); *Du'ā ṣ-ṣalāt* (p. 37); *Du'ā-i ism-i a'ẓam* (p. 52); *Du'ā-i nūr* (p. 60); *Du'ā-i Ḫīżr-i İlyās* (p. 72); *Du'ā-i tācnāme* (p. 80); *Du'ā-i ḥurūf* (p. 84); *Du'ā-i şerīf* (p. 87); *Du'ā-i Muṣṭafā*(p. 99); *Du'ā-i helāk-i düşmān* (p. 107). Poems in a different hand are found on pp. 26 and 28. The work ends with a series of prayer prescriptions and talisman texts with drawings (from p. 118); a final Arabic prayer is found on pp. 123–124.

Begins (p. 21):

هذا شرح دعاء قدح انس بن مالك روايت قلر رسول حضرتدن … رسول حضرت ايدر يا انس سكا بر نسنه بشارت ايده ينكى دنيادن و دنيانك ايچنده كندن يك اولسون …

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* * *

Rebound in boards with flap and brown leather back and edges; cream to pale yellow and dark green glazed paper, moisture stains; occasional stenciled patterns; (4) + 3 + 125 + (4) pages; 147 × 100 mm; irregular margins; *nesiḫ*, vowelled in (**2**); (**1**) crudely illuminated borders in red, yellow and (oxidized) gold with tree and flower patterns; (**2**) headings, rubrics and dots in red; gold borders within black lines and a simple headpiece, equally in gold, on p. 21; without a date and the name of a copyist.

Catalogue entry: *CCOBARS* 220 (pp. 267–268).

Leiden, Acad. 35

A miscellany

The undated volume contains four main parts, possibly gathered from different manuscripts and rebound later, among them (**2**), pp. 10–35, an incomplete collection of Arabic prayers, and (**3**), pp. 36–52, a collection of forty traditions with interlinear Persian commentary, both of great artistic and calligraphic excellence. An owner's inscription of Aḥmed Beg b. Dāvud Paşa of Rumelia and calculations occurs on p. 7; the formula *lā ḥawl wa lā quwwa illā bi'Allāh* in bold calligraphic *s̲ülüs̲* is found on p. 9. The volume had belonged to the library of J.J. de Bruin, and possibly also to Jacob Willemsen, cf. under MS Acad. 30, above. The legend 'J. Willmet' with the number 115 occurs on the inner front-board. There are two parts with Turkish texts:

(**1**) pp. 1–6

A collection of drawings and brief texts in Arabic, Persian and Turkish: a circular drawing for locating 'the men of the absent world' which represent the main directions of the surface of the earth with numbers and explanations in Turkish, and preceded by a mnemotechnical poem (in Persian)—headed *dā'ire-i ricāl-i ġayb* (p. 1; see also under MS Acad. 45(2), below); a *Du'ā-i ricāl-i ġayb* (in Arabic, p. 2); a *Du'ā' ḥijābi quwwa* (in Arabic, pp. 2–3); a prayer in Arabic headed *fī muqābilat a'dā'* (p. 3); a prayer in Arabic with the heading *yemekden ṣoñra oḳunacaḳ du'adur* (p. 3); a brief essay in Turkish on the star called Seküs (p. 4); a circular drawing with the main directions and numbers indicating the orbit of the same star, headed *dā'ire-i necm-i Seküs* (p. 5); a Turkish poem (3 distich) with advice of

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Abū ʿAlī [Ibn] Sīnā (Avicenna) about which directions to avoid on which days of the week (p. 6).

(4) pp. 55–67

An almanac (*rūznāme*) for the year 1054 (1644–1645), containing tables for each lunar month with indications of periods auspicious for certain activities and other data; these are preceded by an explanatory texts, headed *aḥkām-i şehr* (pp. 57–66). The tables are preceded by introductory parts (pp. 55–56), among them a digression on the astrologically blessed character of the year, being known as a 'year of the monkey' (*sāl-i ḥamdūne* / *meymūn yılı*, both terms being mentioned in blue in the heading preceding the text) among the Tatars and Turks and which results in particular in the increased valour of the ruling sultan in fighting the infidels. The margins contain additions in *şikeste*, partly lost by trimming, with notes on events, in particular the appointment of *ḳāżī*s and other Ottoman officials taking place during the relevant month. The last table (p. 67) contains general characterists of the living conditions for certain parts of the population and of the weather, and is headed *baḳīye-i aḥkām-i şehr*. A Turkish distich occurs on p. 54.

* * *

Rebound in richly gold-embossed red leather in Western style; both front and back covers contain a title in gold capitals against a black background: *Arabicae et Turcicae preces eleganter scriptae*; white to cream glazed paper; pages in (1) enlarged by added strokes of paper; gold edges; (10) + 1 + 67 + (12) pages; 177 × 110 mm; (1,4) calligraphic, partly vowelled *nesiḫ*; (1) headings, rubrics and drawings (partly) in red; (4) headings in blue and green, diagrams in black, red, blue, and green; without a date and a name of a copyist/draftsman (see also above).

Catalogue entry: *CCOBARS* 223 (p. 269).

Acad. 38

A miscellany

The small, undated volume, containing pious and magical texts, has a part, pp. 114–135, which is written on different paper in the hand of a different scribe; it clearly had its origin in a different manuscript. An inscription in

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Latin *A. 1680 Emptus Leidae 8 Aprilis* is found on the third flyleaf, *recto*. It resembles one found in Acad. 218, where the name of Cornelis Uythage is mentioned. He studied theology in Leiden, and published some books, among which a tract entitled *Antichristus Mahometes* … (Leiden 1666), which offended some local pastors and involved him in a lawsuit (cf. Van der Aa XVIII, p. 43; Willem Otterspeer, *Groepsportret met Dame II. De vesting van de macht. De Leidse universiteit, 1673–1775* (Leiden 2002), p. 97). The legend 'J. Willmet' with the year 1804 and the number 115 occurs on the third flyleaf, *verso*. Willmet bought the manuscript when the library of D.A. Walraven (1779–1804), professor of Oriental languages in Amsterdam, was put up for sale.

The contents are the following: a series of Arabic prayers accompanied by Turkish interpretations, often instructions for the use of the prayers as talismans. Headings indicate the name of the prayers: *Duʿā-i mühr-i Süleymān* (p. 1); *Duʿā-i nūr* (p. 21); *Duʿā-i ʿarş-i ʿaẓīm* (p. 208); *Duʿā-i īmān* (p. 228); *Duʿā-i fażāʾil* (p. 235); a series of prescriptions for talismans (pp. 77–103); a series of Arabic prayers (pp. 104–135); an *ʿahdnāme* ascribed to the Prophet, preceded by a description of its magic quality (pp. 136–179); an enumeration in Arabic of the beautiful names of God, preceded by an explanation in Turkish headed *Şerḥ esmāʾi l-ḥüsnā* (pp. 179–204); a description of the magic quality of two of the beautiful names (pp. 204–208); and prescriptions for talismans (pp. 244–257).

Rebound in vellum; glazed white to cream paper without watermarks; (6) + 1 + 257 + (2) pages; 97 × 70 mm and 50 × 40 mm, varying; 5 lines (pp. 104–135: writing surface 80 × 55 mm, varying; 7 lines); catchwords; irregular vowelled *nesiḫ* in two hands; headings and magic formulae in red; a circular drawing in black and red on p. 20; red dots on pp. 104–135; discoloured gold borders on pp. 1–20; a crude headpiece in black and gold on p. 1; without date and the name of a copyist.

Catalogue entry: *CCOBARS* 219 (pp. 266–267).

Acad. 42

A miscellany

The volume contains two main works copied by one copyist; a colophon with the name of Adamcıl ʿAlī Ḫōca Edirnevī and the date last days of *Şaʿbān* 1062 (28 July–5 August 1652) occurs on p. 314. Brief texts in different hands are found on the first two flyleaves: two Arabic prayers (first flyleaf, *recto*

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and *verso*), the first preceded by an Turkish introduction; a Turkish text on faith (*īmān*, first flyleaf, *recto*, margin); two lines of a letter mentioning ʿAlī Ḫōca (possibly the copyist), a list of various ingredients (6 lines), and a pious phrase in Arabic (3 lines) (second flyleaf, *recto*). The legend 'J. Willmet' with the year 1821 and the number 249 occurs on the inner front-board. The manuscript had previously belonged to the Reverend V.D.M. Timmermans Hubert.

(**1**) pp. 1–262

An anonymous work on scholarship and scholars, probably incomplete at the beginning. It mostly consists of Arabic quotations from the Koran and *ḥadīth* with explanations in Turkish. There are two parts (*faṣl*) on, repectively, *ʿilm*(pp. 1–222) and on *ʿulemā* and *fuḳahā* (pp. 222–262). A few marginal corrections. The work is followed (pp. 262–263) by two quotations in Arabic from the *Masnad* by al-Bukhārī and *Iḥyā ʿulūm ad-dīn* by al-Ghazalī.

Begins (p. 1, after a *besmele*):

باب فصل العلم قال النبی صلی الله علیه و سلم طلب العلم فریضة علی کل مسلم و مسلمة معنسی بودر کم پیغمبر حضرت علیه السلام بیورر کیم علم طلب ایلمك فریضدر

Ends (p. 262):

... و علوم قبلسی کهبدر جانم قبلسی بیت المعموردر کوکلم قبلسی عرشدر فهم قبلسی کرسیدر تمت

(**2**) pp. 263–314

Daḳāyiḳü l-aḫbār دقایق الاخبار

A copy of a collection of traditions (*ḥadīth*), incomplete at the end, by Ḳāżī ʿAbdurraḥīm b. Aḥmed or Ebū ʿAbdullāḥ Meḥmed b. Selāmetülḳuẓāʾī. Neither title nor author is mentioned. The work, completed in 965/1558 (cf. Leiden, UB Cod.Or. 12.386, f. 99a), consists, after a brief introduction (p. 263) of traditions loosely arranged in chapters (*bāb* or *ḫaber*) according to subject; these are the creation, the angels (p. 272), death (p. 275), the Devil (p. 289), and angelic wailing upon the departure of a soul from a body and other traditions related to death and resurrection (p. 292); the last chapter heading refers to the two recording angels which accompany man (*kātibeyn*, p. 306; cf. Leiden, UB Cod.Or. 12.386, f. 33a). (For other copies of the text see Leiden, UB Cod.Or. 12.386 and MS Acad. 178(1), below.)

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Begins (p. 263, after a *besmele*):

الحمد لله رب العالمين و العاقبة للمتقين و لا عدوان الا على الظالمين اما [بعد] خبرده شويله كلمشدر كيم الله تعالى بو [عالم يرتمدن] بر اغج يرتدى اول اغاجوك درت بداغى واردر

Ends (p. 314):

و دخى رسول ايدر بركشى علم اوكرنسه ... اكر بركشى علم اوكرنسه ترك صلوة اولق چون اولسه منافق اولورلر و السلام م م

Colophon, including a verse (*ibidem*):

و تحرير فى اواخر شعبان مبارك سنه ١٠٦٢ بونى يازدم يادكار اولماغچون اوقينلر بر دعا قلماغچون كتبه اضعف العباد آدم جيل على حوجه ادر نوى م

Catalogue entries: Götz II, 23, where other MSS are mentioned; see also Fihris 1662–1665 (II, p. 42); TYTK (Antalya) 999, 1472, 2733.

* * *

Bound in boards covered in varicloloured marbled paper with dark brown leather back and edges; glazed white paper; 5 + 314 + 5 pages; 238 × 170 mm and 180 × 110 mm, varying; 17 lines; catchwords; partly vowelled *nesiḫ*; Arabic quotations, headins, rubrics and dots in red (see also above).

Catalogue entry: *CCOBARS* 216 (pp. 263–264).

Acad. 45

A miscellany

The volume is an almanac for prognostic purposes with texts and tables. A colophon of the copyist Bayrām er-Rūmī with the date 1 *Ṣafer* 993 (2 February 1585) is found on p. 51. The inscription 'J. Willmet' with the year 1779 occurs on the first flyleaf, *recto*—titles in Latin and Arabic script in his handwriting are found on the same page; the number 56 is found on the inner front-board. The manuscript had previously belonged to the Abbot [and historian Joseph-Hippolyte] Ghesquière [1731–1802, cf. *BNB* VII (1880–1883), cols. 719–726] who had found them *dans la casette d'un des grands Viziers*.

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(1) pp. 1–51

Risāle-i Fāl-i Ca'fer Ṣādıḳ رسالهٔ فال جعفر صادق

A copy of a manual with instructions on how to draw omens (*fālnāme*), attributed, as was traditionally done (cf. Rieu, p. 134), to the Imam Ja'far aṣ-Ṣādiq (d. 148/765). The title is found in the heading preceding the text on p. 1 and on the 'title page' (first flyleaf recto, with the Latin addition *Diatribe de divinatione ope Corani auctore celeberrimo Imamo Giafar Sadik*). The work is preceded by an introduction (pp. 1–4), mostly consisting of a poem in *meṣnevī* rhyme, and consists of a series of alphabetically ordered sections with prayers to be said on reaching a subsequent sequence of three letters, from *elif elif elif* to *dāl elif dāl*, on the pages of, probably, the Koran, and the augury implied. Marginal additions, in particular the repeated word *mübārek*. (For copies of the same work, see Leiden, UB Codices Or. 1205(3) and 1259(3).) A prayer prescription in crude script is added on the last page (51).

Begins (p. 1, after a *besmele*):

الم ذلك الكتاب لاريب فيه هدى للمتقين ... بيت چلب آدينى اول يآد ايدالم * جانى حق رحمتله شاد ايدالم ...

The treatise proper begins (p. 4):

اا قوله تعالى و جعلنا له مالآ ممدودا و بين شهودا اى فال اسى بو فال كم كلدى بشارت اولسون سكا كم الله تبارك و تعالى سنك يار نكهداركدر ايكى جهانك عزتى ارزانى قلا ...

Ends (p. 51):

... اما ايله كور نور كم بو نيته صبر ايداسين قمو ايشك خيره دوته ان شاء الله تعالى دعاى آيت الكرسى الهم اجعلنى برهانا ... برحمتك يا ارحم الراحمين تمت تم تم

Colophon (*ibidem*):

كتبه مشتاق الرحمة بيرام الرومى سنه ٩٩٣ فى غرهٔ صفر

(2) pp. 52–71

A collection of drawings and tables. We find the following items: (1) an astrological table indicating the influence of the sun, moon and planets on the various parts of each week-day (p. 52); (2) a circular drawing for locating 'the men of the absent world' which represent the main directions with numbers, and is headed *hāẕā dā'ire-i ricāl-i ġayb* ... (p. 56; it is also found on the 'title page', with the Latin inscription *Calendarium Astronomicum*; see also MSS Acad. 35(1), above, and 46, f. 19a, below); (3) a table resembling

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(1), but of a more refined draughtmanship (p. 57); a circular diagram for calculating leap years (p. 58, cf. Leiden, UB Cod.Or. 1259, f. 56b; and MS Acad. 45, f. 6a, below); a series of twelve tables for each of the solar months of a cycle of 19 years, showing the days of the week on which each of the lunar months begin, with additional information on astrological phenomena, feast days, the weather and so forth (cf. Leiden, UB Cod.Or. 1259(6))—a note (*Tārīḫ*) on İskender Ẕūlḳarneyn with the number 1900 and the year 996 (1587–1588) is found on p. 66; and a circular drawing not yet filled in (p. 71). Additional texts in a crude hand are found on p. 52 (margin, on the seven days of each month that bring misfortune, partly lost by trimming); p. 53 (two Arabic prayers); p. 54 (a sentence, commencing *ey cumʿa* …); p. 74 (an Arabic prayer); and p. 75 (a list of the lunar months).

* * *

Rebound in embossed dark red leather; blind tooled insets in Oriental style occur on the outer front- and back-covers; glazed cream paper; 3 + 75 pages; 204 × 135 mm and (**1**) 145 × 75 mm, varying; (**1**) 13 lines; (**1**) catchwords, partly lost by trimming; (**1**) vowelled *nesiḫ*; (**1**) headings, rubrics, dots, lines and colophon in red, red borders on p. 43; (**2**) tables and diagrams in gold, black, red and blue; see also above.

Catalogue entry: *CCOBARS* 211 (pp. 258–259).

Acad. 46

A miscellany

This volume is an almanac for prognostic purposes with texts and tables. The inscription 'J. Willmet' with the year 1779 occurs on f. 1a—titles in Latin and Arabic script in his handwriting are found on the same page; the number 57 is found on the inner front-board. The manuscript had previously belonged to the Abbot [and historian Joseph-Hippolyte] Ghesquière [1731–1802, cf. *BNB* VII (1880–1883), cols. 719–726] who had found them *dans la casette d'un des grands Viziers*.

(**1**) ff. 4b–21a

A collection of tables with explanations: for establishing the first (*ġurre*) of each lunar month (*ġurre -i ʿArabīye*, 4b); a lunar calendar for the years 1061 (1650–1651) to 1067 (1656–1657) (5a); a circular diagram for calculating the

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feast day of *nevrūz*—Turkish and Persian mnemotechnic verses are added in the margins; a circular diagram for calculating leap years (6a, cf. Leiden, UB Cod.Or. 1259, f. 56b, and MS Acad. 45, p. 58, above)—a lengthy explanation in which the year 1047 (1637–1638) occurs is found in the left margin; a mnemotechnic poem and a Persian chronogram by Aḥmed Paşa on the death of Shaykh Vefā, dated 896 (1490–1491), are found in the lower margin; an astronomical almanac with detailed marginal explanations and additional historical and other references for the solar year in twelve double tables covering the months March to February (6b–18a); a *ġurre-nāme* for the years 1063–1101/1652–1690 (18b); circular drawings for locating 'the men of the absent world' (see also MSS Acad. 35(1) and 45, p. 56, above) accompanied by an Arabic prayer, *Duʿā-i ricāl el-ġayb*, and extensive marginal notes on astrological questions, including a Persian poem (19a); a *ġurre-nāme* ascribed to Birgili Çelebi [Meḥmed Efendi] (19b) and another *ġurre-nāme*, both preceded by brief introductions—a mnemotechnic quatrain occurs in the lower margin of f. 20a; a digression on the seven planets and their astrological characteristics, followed by a table headed *Beyān-i sāʿāt* (20b–21a).

(2) ff. 21b–27a

Rūznāme-i nev روزنامهٔ نو

An undated copy of an almanac, which, according to the introduction (21b–22a), consists of an abbreviated selection from the works of the great calendar scholars of the past, among them Shaykh Vefā, and is meant to be of practical use for *ġāzī*s, merchants, and travellers. The title is mentioned in the heading preceding the text on f. 21b. It is also known as *Rūznāme-i istiḫrāc-i şemsīye*. The work discusses, respectively, the solar (Rūmī) months and their letters (i.e. the weekdays of the first days of these months) (22a–b); separate paragraphs, then, are dedicated to the months January to December, with simple tables presenting a survey of feasts, auspicious and dangerous days, meteorological and astrological characteristics and so on; tables with the most important facts (*icmāl-i aḥkām* …) for each month follow from f. 26a onwards. (For another copy of a similar, partly identical, work, see leiden, UB Cod.Or. 1259(7).)

Begins (21b):

الحمد لله رب العالمين و الصلوة والسلام على سيدنا [محمد سيد] المرسلين و خاتم النبيين و شفيع المذنبين …
اما بعد بلكل كه اغور دين مبين و سلطان ظل الله خليفته رب العالمين …

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(3) ff. 29b–30a

A letter

A copy of a warrant (*berāt*) by Sultan Murād I to Ġāzī Evrenos Beg [d. 820/1417], at Bursa, dated first days of Şevvāl 780 (21–30 January 1379), declaring that the warrior had been appointed fief-holder of a large *sancak* in Rumelia, stretching from Gümülcine (Komotini) westwards to Manastir (Bitola), with an income of ten times 100,000 [*aḳçe*]; he is also encouraged to conquer Salonica and found as many *vaḳf*s as he sees fit.

Edition: Feridūn Beg, *Mecmūʿa-i münşeʾāt* I (Istanbul 1274), pp. 87–89.

Literature: I. Mélikoff, "Ewrenos", in *EI*[2].

* * *

Bound in gold-embossed, dark red leather with black and gold tooled insets in Oriental style; glazed white paper; 30+6 folios; 243×150 mm; varying written surfaces; catchwords; small, calligraphic *nesiḫ*; (3) slanting *taʿlīḳ*; tables in black, gold and red; (2,3) headings and rubrics in red; (1,2) multiple gold borders within black lines; (3) red borders; see also above.

Acad. 49

A collection of two treatises on the use of the astrolabe for time-reckoning. They were copied, according to colophons on p. 50 and p. 47 (second series), by one copyist, ʿAbduleşīm Aḳ ʿAbalī b. Ḥüseyn, in 1137 (1724–1725). The second treatise was completed in the middle of *Şaʿbān* (30 April). The flyleaves preceding (1) contain: a note on the times of the five daily prayers (begins: *faṣl fī evḳāti ṣ-ṣalāti l-ḫams*, 12 lines, third flyleaf, *recto*, followed by a drawing showing a pattern of leaves); and a note with a drawing on the establishing of the *ḳıble* (15 lines, with a marginal addition in Arabic)—both are written in the hand of the copyist. The inscription 'J. Willmet' with the year 1773 and the number 54 occurs on f. 1a—a title in Latin (*Duo Tractatus Astronomici Turcici, uterque, ut videtur sub titulo* …) and the Arabic one of (1) in his handwriting are found on the same page.

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(1) pp. 1–50

Risāle-i muḳanṭarāt رسالۀ مقنطرات

A copy of an anonymous treatise on the use of the instrument which measures the circles of altitude parallel to the horizon (*muḳanṭarāt*). The title is found in p. 1:2 and on the 'title page'. Its author most probably was Muṣṭafā b. ʿAlī, timekeeper (*muvaḳḳıt*) at the Selīmīye Mosque in Istanbul, who used the pen-name of Selīmī (d. 960/1553, cf. *ʿOM* III, p. 301, No. 10). It consists of a brief introduction, a preface (*muḳaddime*), and thirteen chapters (*bāb*). Extensive marginal additions. (For another copy, see Leiden, UB Cod.Or. 20.400(2).)

Begins (p. 1, after a *besmele*):

الحمد لله رب العالمين و صلى الله على سيدنا محمد ... بو رسالۀ مقنطرات دیمکله متعارف اولدی آلت که ربع دائره اقسامی ندن [در] علملرینی بیان ایدر

Ends (p. 50):

... اول قیونك اغزندن صوینه وارنجه در کلکی سکز زراع اولدی تمت الرسالة المقنطرات بعون الله خالق السموات

Colophon (*ibidem*):

قد و قع الفراغ من هذه الرسالة المرغوبه على يد عبد الاثيم اق عبالی بن حسين الی محتاج [sic] رحمت ربه القديم سنه ١١٣٧

Catalogue entries: Flügel 1432; Karatay 1746IV; TYTK (Balıkesir) 1108; TYTK (Antalya) 3827.

Literature: *ʿOM* III, pp. 300–301.

(2) pp. 1–47 (second series)

كفايت الوقت لمعرفة الدائرة و فضله و السمت

Kifāyetü l-vaḳt li-maʿrifeti d-dāʾire ve faṣluh ve s-semt

An undated copy of a treatise on the use of the instrument which measures the circles of altitude parallel to the horizon (*muḳanṭarāt*) in order to establish the hours of prayer by Muṣṭafā b. ʿAlī Selīmī (see under 1, above). The title occurs in p. 2:10–11; the name of the author is mentioned in p. 2:3. The work consists of a brief introduction, a preface (*muḳaddime*), and twelve chapters (*bāb*). The text is different from that found in other copies of a work with the same title and by the same author. The work is preceded

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(on p. 1) by a listing of, mostly, technical terms, headed *rüsūm- muḳanṭarāt bildürür*. A few marginal additions. (For other copies of a similar work, see Leiden, UB Codices Or. 12.058(4), 17.167, and 20.400(1).)

Begins (p. 2):

الحمد رب العالمين و الصلوة على سيدنا محمد و آله اجمعين و بعد عبد ضعيف الى رحمة الله ربه اللطيف مصطفى بن على الموقت فى جامع الحاقانى السليمى ... بر مختصر رساله جمع ايليم ...

Ends (p. 47):

... قبله دخى قوس ارتفاعك طرفنه واقع اولدى تمت الرسالة المقنطرات بعون الله خالق السوات

Colophon (*ibidem*):

قد و قع الفراغ من هذه الرسالة المرغوبه على يد عبد الاثيم اق عبالى بن حسين الى محتاج [sic] رحمت ربه القديم فى نصف شعبان المعظم سنه ١١٣٧

Catalogue entries: Götz II, 359–361, where other MSS are mentioned; see also Fihris 4052–4053 (III, p. 304); Kut 373; TYTK (Süleymaniye, Mustafa Âşir Efendi) 931; Yardım 3740.

Literature: *ʿOM* III, pp. 300–301.

* * *

Bound in boards with a flap; glazed cream paper; 9 + 50 + 4 + 47 + (2) pages; 136 × 102 mm and 100 × 70 mm, varying; 13 lines; catchwords; *nesiḫ*; rubrics and lines in red; see also above.

Catalogue entry: *CCOBARS* 209 (pp. 256–257).

Acad. 58

Turkish annotations and glosses

The undated manuscript contains a collection of works in Arabic on, mostly, grammar. The last, (5), pp. 173–202, is a paradigm showing the conjugation and derived nouns of the Arabic verb *naṣara* with Turkish explanations and translations in smaller script, headed *al-amthila al-mukhtalifa* on p. 173 (for other copies of this work, see Leiden, UB Codices Or. 254(1), 950(5) and 12.005, p. 161). Various Turkish text fragments are found on pp. 84–85, 118 (a *fetvā* concerning the legitimity of the *ẕikr* performed by dervishes, written upside down), 152 (a note on prosody), and 153.

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The inscription 'J. Willmet' with the year 1780 and the number 14 occurs on the 'title page'. The manuscript had earlier belonged to the Leiden Orientalist Jan Jacob Schultens (1716–1778), whose library was sold at a public auction in 1780 (see the introduction to Chapter 5 in the first volume.)

Catalogue entry: *CCOBARS* 16 (pp. 28–30).

Acad. 59

A grammar of the Turkish language

An undated copy of a simple Arabic grammar of the Turkish language with—they occupy almost all space—Arabic-Turkish word lists, entitled *ash-Shudhūr adh-dhahabīya wa l-qiṭaʿ al-Aḥmadīya fī l-lughat at-Turkīya* by Ibn Muḥammad Ṣāliḥ, composed in Cairo in 1029/1619. The work, mostly based on Ottoman sources, was written for Aḥmad, the son of a local *ḳāżī* (hence the *ʿAḥmadīye* of the title). The work was obviously used for teaching beginners, possibly school children or army recruits. It consists of an introduction (pp. 1–9) and four parts (*rükn*) further subdivided into chapters (*bāb*). The last part contains a number of Arabic sentences translated into Turkish (indicated by *ʿAyn* and *tā* in the margins). A few marginal additions, among which part/chapter numbers in Latin. Extensive disconnected marginal notes, partly in bold crude script and again crossed out, are found on p. 67. Among them there is a *vaḳf* inscription dated 5 *Cemāẕī l-evvel* [1]120 (23 July 1708). (For other copies of the text, see Leiden, UB Cod.Or. 3087 and MS Acad. 60, below.)

The inscription 'J. Willmet' with the year 1773 and the number 27 occurs on the 'title page'; there is also the title *Grammatica Arabica Linguae Turcicae auctore Zeid Ibn Thabet* in Willmet's handwriting. The first page of the original manuscript is missing and has been replaced by a copy in a different hand, possibly Willmet's.

Rebound in boards with flap; glazed white paper without watermarks; (2) + 3 + 67 + (2) pages; 205 × 150 mm, varying, and 150 × 90 mm, varying; 20 lines; catchwords; partly vowelled *nesiḫ*; headings, rubrics, Turkish examples and dots in red; headings and example phrases partly in green towards the end; without a date and the name of a copyist.

Catalogue entries: *CCOBARS* 23 (pp. 45–46); Voorhoeve, p. 345; see Ermers's monograph, p. 33.

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Translation: (into Turkish) Besim Atalay, *Eş-Şüzūr-üz-Zehebiyye vel-Kıtai 'l-Ahmediyye fil-Lūgat-it-Türkiyye* (Istanbul, without date).

Literature: Robert Ermers, *Arabic Grammars of Turkic* (Leiden, Boston, Cologne 1999), pp. 33–39.

Acad. 60

A grammar of the Turkish language.

An undated copy of the same work as decribed under MS Acad. 59, above. Marginal aditions. A detailed description with lengthy quotations from the text is found in *CCOBARS*. The inscription 'J. Willmet' with the year 1780 and the number 28 occurs on the 'title page'; there is also the title *Grammatica Arabica Linguae Turcicae auctore ... Zeid Ibn Thabet* in Willmet's handwriting. The manuscript had earlier belonged to the Leiden Orientalist Jan Jacob Schultens (1716–1778), whose library was sold at a public auction in 1780 (see the introduction to Chapter 5 in the first volume.)

Rebound in boards with flap; glazed white paper without watermarks; 36 folios; 200×147 mm, varying, and 150×90 mm, varying; 15 lines; catchwords; partly vowelled *nesiḫ*; headings, rubrics, Turkish examples in red; some headings and Arabic sample texts in blue; without a date and the name of a copyist.

Catalogue entry: *CCOBARS* 22 (pp. 40–45); see also under MS Acad. 59, above.

Acad. 63

A Turkish distich and aphorisms

The manuscript contains a collection of Arabic treatises on grammar written by one copyist, called el-Ḥācc İbrāhīm b. Meḥmed b. Ḥasan, between *Cemāẕī l-evvel* 1025 (May–June 1616) and *Muḥārrem* 1026 (January–February 1617) (see colophons on pp. 32, 164 and 298). A seal of el-Ḥācc İbrāhīm, probably the copyist, is found on p. 38. The inscription 'J. Willmet' with the year 1804 and the number 191 occurs on the 'title page'. Willmet bought the manuscript when the library of D.A. Walraven (1779–1804), professor of Oriental languages in Amsterdam, was put up for sale. A Turkish distich is found on the 'title page': *ḫidmetin ed ʿārifūn ile keşf-i maʿrifet/ cāhile yār*

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olmaġıl nādān olasın ʿāḳıbet. Three Turkish aphorisms are found on the last flyleaf, *recto*.

Catalogue entry: *CCOBARS* 19 (pp. 33–36).

Acad. 64

A miscellany

The undated volume contains three main works written by one copyist: (**1**), pp. 1–44, an Arabic treatise on grammatical regents, *Awāmil al-miʾa*, by Abū Bakr ʿAbd al-Qāhir b. ʿAbd ar-Raḥmān al-Jurjānī (d. 471/1078, cf. *GAL* I, p. 287), with marginal additions and glosses, occasionally in Turkish, on pp. 1–2 and 5–6; (**2**), pp. 47–48, an Arabic prayer entitled *Duʿā-i ʿahdnāme*, and

(**3**) pp. 61–62

[*Kitāb-i*] *ʿAvāmil-i Türkīye* [كتاب] عوامل تركيه

An anonymous poem in *meṣnevī* rhyme on grammatical regents, probably incomplete at the end. The title is found in a heading preceding the text on p. 61. The work was based on (**1**), above, as the name "Abd al-Qāhir' is mentioned in the first distich (see quotation, below). The poem was clearly meant as a mnemotechnic aid for students. (For a similar work, see Leiden, UB Cod.Or. 11.538(8).) A brief Arabic prayer, preceded by a Turkish heading with an instruction, is found on p. 60.

Begins (p. 61, after a *besmele*):

بل عوامل يوز درر فى الظاهر * شونك اوزره دوزدى عبد القاهر

Ends (p. 62):

اون يد يدر حرف بر بر سكا * عد ايد اين مستمع اولغل بكا

Various additional texts in Arabic and Turkish, often fragmentary, are found on the inner boards, endpapers and on p. 56, among them a lengthy note in Turkish on Arabic grammar ('title page') and a Turkish distich (final flyleaf, *verso*). The inscription 'J. Willmet' with the year 1780 and the number 65 occurs on the 'title page'; there are also titles in Arabic script and in Latin (*Liber Awamel, sive de vocibus regentibus auctore AbdalKaher Ibn Abdalrahman Georgiani*) in Willmet's handwriting. The manuscript had earlier belonged to the Leiden Orientalist Jan Jacob Schultens (1716–1778), whose

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library was sold at a public auction in 1780 (see the introduction to Chapter 5 in the first volume.)

* * *

Bound in boards with flap; glazed white, occasionally pink and yellow paper; 1 + 62 + 35 pages; 152 × 108 mm and (3) 110 × 60 mm, varying; 9 lines; catchwords; irregular, partly vowelled *nesiḫ*; headings and borders in red and green; red rubrics, lines and dots; crude headpieces on pp. 1, 47, 60, 61; yellow borders within green lines and a varicoloured endpiece on pp. 47–48; without a date and the name of a copyist.

Catalogue entry: *CCOBARS* 10 (pp. 18–19).

Acad. 74

A collection of vocabularies

The works, of different formats and written by different scribes, have clearly been compiled from different manuscripts. The flyleaves and f. 1a contain a great number of notes in different hands, mostly in Arabic; lists of the Turkish words for the fingers occur on the first and second flyleaves; a talismanic square is found on the second flyleaf, *verso*; a *fālnāme* ascribed to Jaʿfar Ṣādiq preceded by an Arabic introduction occurs on the second flyleaf, *verso* (see also MS Acad. 45(1), above). Multiple owner's inscriptions of Seyyid Muṣṭafā Babazāde Diyārbekrī, with the date 25 *Ṣafer* 1053 (15 May 1643), are found on the second flyleaf, *verso*, and f. 1a; two inscriptions with seals of the copyist (of **2** and **7**), Mollā Ḥasan b. Bayrām, occur on the same page, f. 1a. The inscription 'J. Willmet' with the year 1780 and the number 15 occurs on the inner front-board and on f. 1a. The title of (**1**) with an explanation in Latin (*Encyclopaedia Philologica continent Lex. Arabico Turc. et 5 alia opuscula ad Grammaticam et Prosodiam spectantia*) by him is found on the same page (1a). The manuscript had earlier belonged to the Leiden Orientalist Jan Jacob Schultens (1716–1778), whose library was sold at a public auction in 1780 (see the introduction to Chapter 5 in the first volume.)

(**1**) ff. 1b–181a

Münteḫab fī ʿilmi l-luġat منتخب فى علم اللغة

A mid 16th-century copy of an anonymous Arabic-Turkish vocabulary. The title occurs on the lower edge. It is also known as *Cāmiʿü l-luġat* (cf. Leiden,

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UB Cod.Or. 2745). The work consists of an Arabic introduction (1b–2b) and a list of alphabetically ordered Arabic words, divided into chapters and sections (*bāb*, *faṣl*) according to the subsequent letters, with interlinear and marginal Turkish equivalents and, mostly, brief grammatical explanations. (For other copies of the text, see Leiden, UB Cod.Or. 2745, and MS Acad. 75(1), below.)

Begins (1b, after a *besmele*):

الحمد لله حق حمده على كل نعم مسبوقة لعباده ... و بعده فاعلم ان اللغة العربية كثيرة الحاجة اليها لانه انزل الله تعالى القرآن المجيد بلسان العرب

The vocabulary begins (2b):

باب الالف آذآن [جمع اذان] آن [عالم و بلچی و زمان] آل محمد [محمدك آلی و اهل بیتی]

Ends (181a):

یهودی [چهود] یهود [مثله] یهد یهوت یهمود [یدی کتورن بالق]

Colophon (*ibidem*):

تمت الرسالة بعون الله الملك الرزاق یوم الاثنین فی ۲۷ شهر رمضان فی سنه ۹۷٤ و قلعهٔ موش الامام حاجی ارحو غدی [؟] ابن خواجه الراجی من رحمة الله تعالی

Catalogue entries: Voorhoeve, p. 416, where other MSS are mentioned; see also Blochet A.F. 211, 212; Fihris 4675–4676 (IV, p. 155); Karatay 2032; TYTK (Antalya) 1621; TYTK (Balıkesir) 901; TYTK (Burdur) 1616; TYTK (Çankırı) 488; TYTK (Isparta) 1059.

(2) ff. 182b–218a

[*Kitāb-i*] *Maḥmūdīye* [کتاب] محمودیه

A mid 17th-century copy of an anonymous versified Arabic-Turkish dictionary by a scholar whose personal name was probably Maḥmūd (cf. Sohrweide I, p. 185). The work is an elaborated—improved, according to the introduction—version of the equally versified *Luġat-i Firişteoġlı*, an Arabic-Turkish dictionary of certain words found in the Koran, by ʿİzzüddīn ʿAbdullaṭīf b. Melek, known as Firişteoġlı (flourished in the 8th/14th century, cf. Ömer Faruk Akün in *EI*²). The work was written in 961/1553–1554 according to a chronogram (3b–4a) represented by the words خوش كله. (Other manuscripts have خوش كلا, cf. Sohrweide I, 185, which results in the year 957/1550; cf. also Kut 353). The title is found in the heading preceding the text on f. 182b and on f. 183a:6. The work consists of an introduction in

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meşnevī rhyme (182b–183a) and 23 chapters (*ḳıṭʿas*) of the *ḳaṣīde*/*ġazel* format, the penultimate hemistich of each of which demonstrates the metre used by way of derivations of the verb فعل. (For another copy of the same text, see Leiden, UB Cod.Or. 857.)

Begins (182b, after a *besmele*):

بنام خالق و فتاح و واحد * بيمن هادى و وهاب و واحد

From the introduction:

(182b) نظر قلدم فرشته اوغلى سوزنه * كوزل كورنمش انسانك كوزينه

(183a) كه محموديه اولا اسمى بونكده * آلهى رحمت و عفو ايله صوكده

Ends (218a):

مفتعلن فاعلن مفتعلن فاعلن * اوقيوب اوقيده نك يوزنى آغ ايده حق

Colophon (*ibidem*):

تم الكتاب بعون الله الملك الوهاب اللهم اغفر لكاتبه و لقارئه و لمن دعا لكاتبه و لجميع المؤمنين و المؤمنات و المسلمين و المسلمات كتبه العبد الفقير حسن ابن بيرام غفر الله لهما و احسن اليهما تاريخ فى سنه ١٠٧٠

Catalogue entries: Voorhoeve, p. 170; Sohrweide I, 218, where (two) other MSS are mentioned; see also Götz II, 468; Kut 353. (In Fihris 2833–2835 it is erroneously suggested that the *Maḥmūdiye* is identical with a dictionary entitled *Subḥa-i ṣıbyān*, an anonymous work composed in 1033/1623–1624, cf., e.g., Flügel I, pp. 120–121; see also J. Eckmann, "Ḳāmūs" (3) in *EI*²).

(**3**) ff. 218b–226b

al-Lugha aṣ-ṣaghīra اللغة الصغيرة

An undated, anonymous Arabic vocabulary with interlinear Turkish translations divided into alphabetically ordered chapters (*bāb*). The title is mentioned in the colophon on f. 226b (quoted below).

Begins (218b, after a *besmele*):

باب الهمزة اجلوز [ردده يور غلدى] اسلقى [قفس ؟ اوستنه يتدى] اقشعر [بر آرايه دير لدى]

Ends (226b):

يقمق [چون سويلدى] يتصابى [نه الصبى] يرعوى [اى رجع]

Catalogue entry: Voorhoeve, p. 170.

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(4) ff. 229b–232b

Müşkilāt-i inşā مشكلات انشا

An undated, anonymous Arabic vocabulary of epistolary terms with interlinear Turkish translations, incomplete at the end, without any conspicuous order. (For a comparable text, see MS Acad. 87(2), below).

Begins (229b):

عنوان [بر كاغد نشانى] تسليمات [بيو ... قومقله و سلام ويرمك] نصاب [اغرى د ...]

Ends (232b):

مطايبه [لطيفه] معلوك [حرامى] كج [كرج] [مرددى]

Catalogue entry: Voorhoeve, p. 170.

(5) ff. 233a–254b

An undated, anonymous Arabic vocabulary with interlinear Turkish translations divided into alphabetically ordered chapters (*bāb*). It breaks off in the chapter on the letter *wāw*. A part is missing between ff. 250 and 251. Marginal additions, partly quotations from the *Tercümān-i Ṣaḥḥāḥ*

Begins (233a):

اقتدى [اولجق] آستار [الى بجوق در هم] اجتاز [تجاوز اتمك]

Ends (254b):

وحيم [قتى كون] و بر [اوجق و نجادى] ورى [سندن قورچقمق]

(6) ff. 255a–273b

Tuḥfat al-Hādīya تحفة الهادية

An undated copy of a Persian-Turkish glossary by Muḥammad b. Ḥājjī Ilyās who completed his work in or before 791/1389. The name of the author is mentioned in f. 255a:3. The glossary is also known as [*Risāle-i*] *Dānisten* from the first item mentioned (cf. f. 255b:1). Neither title is found in this copy. The work consists of a succinct introduction in Persian (255a), and, as mentioned here but only found in fuller versions, ten parts (*qism*) which treat the various verbal forms, from verbal nouns (*maṣdar*) to passive participles (*maf'ūl*), and four sections (*faṣl*) which discuss common substantives. The brief introduction is followed by a first section (*faṣl*) on verbs in the past and other tenses (255b), a second on words referring to heaven and

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earth (267a), a third on body parts (269a), a fourth on contraptions (270b), and a fifth on animals (272a). The work ends in two lists with the names of months and days (273b). The lexical items are accompanied by interlinear Turkish translations in smaller script, which, however, are mostly lacking on ff. 258b–267a. (For different versions of the same work, see Leiden, UB Codices Or. 167, 1028 and 18.694; see also MS Acad. 79(1), below.)

Begins (255a, after a *besmele*):

الحمد لله القوی العلی الجبار و الصلوة و السلام علی النبی الامی المختار ... اما بعد چنین کوید احواج الناس محمد بن حاج الیاس عفی عنهما بحرمة النبی و العباس که چون صبیان متعلمه را بیش ان تعلم الفات عربی رغیب می افتد ...

The glossary begins (255b):

فصل اول ماضی دانست [بلدی] شناخت [اکلدی] آموخت [اوکرندی]

Ends (273b):

چهارشنبه پنج شنبه جمعه تمت م

Colophon (*ibidem*):

تمت الکتاب بعون الله الملك الوهاب

Catalogue entries and literature: Storey III/1, p. 65.

(7) ff. 274a–284b

نصاب صبیان عربی مع فارسی مع ترکی

Nıṣāb-i ṣıbyān-i ʿArabī maʿe Fārsī maʿe Türkī

A mid 17th-century copy of an Arabic glossary with interlinear translations in Persian and Turkish written in smaller script. The title is found in a heading preceding the text on f. 274a. The work contains verbs in various forms and five sections (*faṣl*) with substantives (278a) referring to five separate categories (as in **6** above); it ends with brief lists of specific verb forms, adverbs, the names of the days and numerals (from f. 283b).

Begins (274a, after a *besmele*):

العلم [دانستن بلمك] المعرفة [شناختن اکلمك] التعلم [آموختن اوکرنمك]

Ends (284b):

ثمانین الف [هشتاد هزار سکسن بیك] تسعین الف [نود هزار طقز بیك] مائیة الف [صد هزار یوز بیك]

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Colophon (*ibidem*):

تمت الكتاب بعون الله الملك الخلاف كتبه الفقير حسن عفى عنه سنه ١٠٧٠ م

Catalogue entry: Voorhoeve, p. 254.

(**8**) ff. 285a–290b

An undated copy of a Persian list of words and concise phrases, without title, alphabetically arranged and divided into chapters (*bāb*) according to the subsequent letters, with interlinear Turkish equivalents. The work is followed by six items of the same type and in the same handwriting.

Begins (285a):

آفتاب بلند آمده [ا]ست [كون يوخارو كلپدر] ابر است [بولت در] آورده است [كتر پدر]

Ends (290b):

هر كه من نواند بردر [هر كم وايلور وارسون] هر چنين كه [هر نسنه كم] تمت

* * *

Rebound in light and dark brown leather with flap; the title of (**1**) is written on the back and the bottom edge; glazed (except for **8**) white to cream paper, extended in (**2–8**) to suit the size of the pages of (**1**); 2 + 290 folios, partly with original numbers; 215 × 158 mm; greatly varying written surfaces and numbers of lines; catchwords, except in (**8**); *nesiḫ*, mostly vowelled, in various hands; (**1**) completed by the Imam Ḥāccī ارحوغدى [? = Erçoġdı?] b. Ḫōca on the fortress of Muş on 27 *Ramażān* 974 (7 April 1567); (**2,7**) by Ḥasan b. Bayrām in 1070 (1659–1660). See also above.

Catalogue entry: *CCOBARS* 35 (pp. 80–84).

Acad. 75

A miscellany

The volume contains (**1**) a dictionary, described below, and (**2**) a poem in Arabic, both written by the same copyist. Various text fragments in Arabic, Persian and Turkish are found on the endpapers and the inner boards, among the Turkish texts we find: a letter from shaykh ʿAbdulḳādir el-Mollā concerning the promotion of Mevlānā ʿUbeydullāh, dated last days of *Şaʿbān* 991 (8–17 September 1583, 4 lines, inner front-board); a prescription against

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diarroeah (3+4 lines, first flyleaf, *recto*); a prayer prescription (5 lines, *ibidem*); a prescription for a talisman (6 lines, first flyleaf, *verso*); a preamble to a letter (1 line, vertically written, 'title page'); a *fetvā* concerning a heritage, signed by Muṣṭafā b. Dervīş Meḥmed (6 lines, *idem*); the price [of the MS] of '115' written by the owner Meḥmed b. ʿAlī at the *każā* of Çeşme (*ibidem*); three *müfred*s (inner back-board). The inscription 'J. Willmet' with the year 1773 and the number 29 occurs on the 'title page'; there is also the title *Lexicon Arabicum Selectum, cum brevi explicatione vocum Turcica et Arabica* in Willmet's handwriting.

(**1**) pp. 1–322

[*Kitāb-i*] *Münteḫab* [كتاب] منتخب

A mid 16th-century copy of an anonymous Arabic-Turkish vocabulary. The title occurs on the inner front-board and the 'title page'. It resembles the work described under MS Acad. 74(1) above, although it lacks the introductory part. Marginal additions, among them quotations from dictionaries, in various hands. (See for further references under Acad. 74(1), above.)

Begins (p. 1, after a *besmele*):

...آذآن [جمع اذن]آن [بلجی و عالم]آل محمد [محمدك اهل بیت و خصمی و قومی و كوك كنارنده اغرنی(؟)]

Ends (322):

یهودی [جهود] یهمو بوح یهمود [یر كتورن بالق] یوعد یوحو نام

Colophon, with a copyist's verse (*ibidem*):

تمت الكتاب بعون الله الملك الوهاب فی اول ذی الحجه تاریخ ۹۵۷ خدا اول قوله ویرسون هشت جنت *
كه دیا یازنك جانبینه رحمت

* * *

Bound in boards with flap; glazed cream paper; 3+331 pages; 215×155 mm and (**1**) 150×95 mm; (**1**) 7 lines (Arabic words); catchwords; (**1**) completed on 1 *Ẕī l-ḥicce* 957 (11 December 1550); without the name of a copyist.

Catalogue entry: *CCOBARS* 36 (pp. 84–85).

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Acad. 76

Müfīdü l-müstefīdīn مفيد المستفدين

A late 17th-century copy of an anonymous, rhymed Arabic-Turkish dictionary in 500 beyts on the example of the *Tuḥfe-i Şāhidī* (cf. pp. 4–5; for this work, see under MS Acad. 77, below). It was completed in 1053 (1643–1644). It consists of 32, unnumbered sections (*ḳıṭʿa*), each exemplifying one of the metres indicated by فعل patterns in red. The final section functions as an epilogue and contains the title (p. 150:3), the number of *beyt*s (p. 150:5), and the year of completion (p. 151:6). The work is rare.

A Latin title in capitals (*Arabice Turcice Rythmice Rudimenta*) and in the hand of Johannes Heyman (1667–1737), Protestant minister of the Dutch community at Izmir and later professor of Oriental languages at Leiden University (cf. Volume II, Introduction to Chapter 1), is found on the (unnumbered) 'title page'; it is followed by the explanation *Est Vocabularium Rhythmicum, Arabico-Turcicum*; inscriptions on the next two pages have been crossed out. The manuscript is of the same format as Leiden, UB Codices Or. 1289, 1591 and 14.456, all from Heyman's library and copied by, probably, the same copyist at Izmir. (See also MSS Acad. 80 and 96, below.) The inscription 'J. Willmet' with the year 1780 and the number 68 occurs on the inner front-board. Before him, the manuscript had belonged to the Leiden Orientalist Jan Jacob Schultens (1716–1778), whose library was sold at a public auction in 1780 (cf. Volume I, Introduction to Chapter 5.)

Bound in boards; glazed white, yellow, grey and pink paper; 2 + 152 + 4 pages; 145 × 103 mm and 105 × 70 mm, varying; 7 lines; catchwords; vowelled *taʿlīḳ*; headings and scansion patterns in red; completed at Izmir on a Sunday in *Muḥarrem* 1104 (September–October 1692); without the name of a copyist.

Begins (p. 2, after a *besmele*):

آله الخلق علام الخفايا * مفيض الخير قسام العطايا

Ends (p. 152):

خيرله كم ياد اده قيله دعا * خير حاجاتن روا قيلا خدا

Colophon (*ibidem*):

تمت بفضل الله تعالى و تقدس فى يوم الاحد من شهر محرم الحرام لسنه اربع و مئة و الف حميت عن التدمير فى مدينهٔ ازمير

Catalogue entries: *CCOBARS* 188 (p. 242); Fihris 4556 (IV, pp. 120–121).

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Acad. 77

Tuḥfe-i Şāhidī تحفۀ شاهدی

A late 17th-century copy of a rhymed Persian-Turkish dictionary by İbrāhīm Şāhidī, a Mevlevī dervish and poet (d. 957/1550). The name of the author and the title of the work occur in pp. 10:10–11:1. The title *Kitāb-i Şāhidī* is found on the 'title page' (and there accompanied by the Latin *Lexicon Rythmicum Turcico-Persicum* …) and on p. 1. Many copies of this work have survived. It commences with an introductory *meṣnevī* of 61 *beyt*s in which, among other things, the author explains his life-long fascination for dictionaries and his decision to write a rhymed one as a *naẓīre* to the *Tuḥfe-i Ḥusāmī* (of 802/1399). He also expresses his hope that the work will be helpful to children in learning Persian and scanning verses. It is followed by 27 *ḳıṭ'a*s which discuss a vocabulary ranging from words for God to that for napkin. In the last section the author explains the numerical value of Arabic letters. The first four distichs are found both on p. 1 and p. 3. (For other copies, see Leiden, UB Codices Or. 148, 1582, 1583, 5808, 6965, 6967, 8330, 11.117(2), 11.575(1), 12.428 and 25.760(3); see also Leiden, UB MS Hotz 2289, above) The inscription 'J. Willmet' with the year 1773 and the number 41 occurs on the 'title page'.

Bound in boards with flap; white paper; 2 + 93 + 3 pages; 210 × 150 mm, varying, and 115 × 70 mm, varying; 10 lines; catchwords; inexpert *nesiḫ*; copied by the German orientalist and traveller Stephan Schultz (whose manuscripts were acquired by J. Willmet in 1773) from an original copied by Ḥüseyn b. ʿAbdulkerīm el-İskilibī in 1153 (1740–1741).

Begins (pp. 1 and 3, as in the printed edition of 1275):

بنام خالق وحی و توانا * قدیم و قادر و بینا و دانا

Ends (p. 93, as in the printed edition of 1275, p. 23:4–5):

شاهدی یه هر کم ایلرسه دعا * ایده محشرده شفاعت مصطفی

Original colophon (*ibidem*):

سوده حسین بن عبد الکریم الاسکلبی غفر الله عنها [?] … ثلثه و خمسین و مایه و الف سنه ۱۱۵۳ م

Catalogue entries: *CCOBARS* 186 (p. 239); Sohrweide II 199, where other references are fond; see also Fihris 518–532 (I, pp. 133–136); Schmidt 34, 115, G 1500(1); Şeşen III 694/3; TİYK 55; TYTK (Antalya) 1633–1635; TYTK (Türkiye Büyük Millet Meclisi) 105.

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Editions: Istanbul 1275; Antoinette C. Verburg, "The *Tufe-i Şāhidī*: a Sixteenth Century Persian-Ottoman Dictionary in Rhyme", in *Archivum Ottomanicum* 15 (1997), pp. 5–87 (in transcription, with translation and glossary).

Literature: Janos Eckmann, "Ḳāmūs" in *EI*²; Storey III, pp. 66–67; see also the introduction to Verburg's edition.

Acad. 78

Tuḥfe-i Şāhidī تحفهٔ شاهدی

A late 17th-century copy of the rhymed Persian-Turkish dictionary by İbrāhīm Şāhidī, described under MS Acad. 77, above. The name of the author and the title of the work occur in p. 3:9–10. The title *Kitāb-i Şāhidī* is found on the 'title page' (and there accompanied by the Latin *Lexicon dictum Sjahidi*) and in a heading on p. 1. The inscription 'J. Willmet' with the year 1773 and the number 48 occurs on the inner front-board. Extensive marginal additions: distichs by various poets, among them Ḫayālī, Nesīmī and ʿÖmer, with added distichs with scansion patterns and mention of the name of the metre, as well as a plethora of lexical glosses.

Rough drafts of two *tuġra*s (of Aḥmed III, cf. Umur, pp. 241–245) and two tailed signatures with the year 1116 (1704–1705) are found on the inner front-board. A line in Arabic (نظر فيه قاسم قباطى بك) and the date 1 *Ṣafer* 50 occurs on the 'title page'. The last flyleaf (*verso*) and the inner back-board contain various administrative notes with the years 1125/1713 and 1126/1714, epistolary fragments, verses and calculations as well as an owner's inscription with three seal impressions of a certain İbrāhīm. The inscription 'J. Willmet' with the year 1773 and the number 48 occurs on the inner front-board.

Bound in boards; glazed white paper; 3 + 39 + 2 pages; 202 × 132 mm and 152 × 78 mm; 17 lines; catchwords; vowelled *nesiḫ*; headings, interlinear numbers, lines and marginal additions (the verses and some of the glosses) in red; multiple red borders; completed by Muṣṭafā Kātibzāde in *Muḥarrem* 1110 (July–August 1698).

Begins (p. 1, after a *besmele*, as in the printed edition of 1275):

بنام خالق وحی و توآنا * قدیم و قادر و بینا دانا

Ends (p. 39, as in the printed edition of 1275, p. 23:4–5):

شاهدی یه هر کم ایلرسه دعآ * ایده محشرده شفاعت مصطفآ حق تعآلی رحمت ایلیه آکا * بو کتآبی یازنه قیله دعآ

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Colophon (*ibidem*):

حرره الحقير مصطفى كاتبزاده تم

فى شهر محرم الحرام سنه ١١١٠ مائه عشر و الف

Catalogue entry: *CCOBARS* 185 (p. 239); for further details, see under MS Acad. 77, above.

Acad. 79

A collection of glossaries

The undated volume contains two word-lists in double columns written by the same scribe, possible the German orientalist Albert Friedrich Wolters-dorf (cf. the script in MS Acad. 83). The inscription 'J. Willmet' with the year 1804 and the number 178 occurs on the 'title page'. Willmet bought the manuscript when the library of D.A. Walraven (1779–1804), professor of Oriental languages in Amsterdam, was put up for sale.

(**1**) pp. 1–143

Tuḥfat al-Hādīya تحفة الهادية

A Persian-Turkish glossary by Muḥammad b. Ḥājjī İlyās who completed his work in or before 791/1389. The author or the title are not mentioned in the copy—the Persian introduction as well as the formal divisions of the text are also lacking—but the lexical items are those of MS Acad. 74(6), above. The glossary is also known as [*Risāle-i*] *Dānisten* from the first item mentioned.

Begins (p. 1):

دانستن بلمك

شناختن اكلمق

آموختن اكرنمك

Ends (p. 143):

صد هزار يوز بيك

(**2**) pp. 145–475

An anonymous, alphabetically arranged Arabic-Turkish vocabulary, incomplete at the end—it breaks off in the chapter on the letter *qāf*.

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Begins (p. 145):

حرف الالف

ابتدا اول

اب بابا پدر والد

Ends (p. 475):

قراع جماع ايتمك [قرعت]

Catalogue entry: Voorhoeve, p. 416.

* * *

Rebound in boards with flap and brown leather back and edges; glazed cream paper without watermarks; (2)+1+475+(2) pages; 220×150 mm; 12 lines; catchwords; vowelled *nesiḫ*; a red heading on p. 145; without a date and the name of a copyist.

Catalogue entry: *CCOBARS* 37 (pp. 85–86).

Acad. 80

A linguistic manual

The early 18th-century volume contains a word-list and phrases written by the same scribe. Latin and Italian titles (*Vocabulario de' motti Turcheschi Secondo alfabeto*/ *Vocabularium Turcicum ordine alphabetico cum Interpretatione Italica*) at least partly in the hand of Johannes Heyman (1667–1737), Protestant minister of the Dutch community at Izmir and later professor of Oriental languages at Leiden University (cf. Volume II, Introduction to Chapter 1), is found on the 'title page'. The *verso*-side of the same page contains the inscription *Vocabulario Turcico. Sm*[*irna*] *10/1* [*17*]*02*. The manuscript is of the same format as MS Acad. 76 and Leidenm, UB Codices Or. 1289, 1591 and 14.456, all from Heyman's library and copied by, probably, the same copyist at Izmir. (See also MSS Acad. 87 and 96, below.) The inscription 'J. Willmet' with the year 1780 occurs on the same page; the number 66 is found on the inner front-board. Before him, the manuscript had belonged to the Leiden Orientalist Jan Jacob Schultens (1716–1778), whose library was sold at a public auction in 1780 (cf. Volume I, Introduction to Chapter 5).

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(1) pp. 1–192

Kelimāt-i Türkīye كلمات تركيه

An alphabetically arranged Turkish vocabulary accompanied by glosses (but mostly lacking towards the end): transcriptions and Italian translations, in a smaller script by Heyman (cf. above). The title is found in a heading preceding the text.

Begins (p. 1):

huruphul Elif حرف الالف *parole Turchesche*

ibtidaeilemek ابتدا ايلمك ...

Ends (p. 192):

ياريم ياپ ياب ياپچه ياپچه

(2) pp. 192–207

A chapter on conversation, headed *Bābü l-muṣāḥebe*, consisting of brief colloquial phrases accompanied by glosses as in (1).

Begins (p. 192):

صباحكز خير اولسون * اخشامكز خير اولسون ...

Ends (p. 207):

ghosh görüschdük خوش كورشدك *ben ci habbiamo visto*

خوش كوردك * الله مبارك ايلسون

* * *

Bound in boards; white, pink, yellow, and grey paper; 3+207+2 pages; 144×98 mm; 5 lines; without catchwords; bold vowelled *nesiḫ*; headings, rubrics and (2) double disks in red; copied in Izmir in 1702 (cf. above); without the name of a copyist.

Acad. 82

A Turkish-French vocabulary and phrasebook.

The mid-18th-century anonymous copy was made by Stephan Schultz (see under MS Acad. 77, above) of *Grammaire turque, ou méthode courte &*

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facile pour apprendre la langue turque etc. by Father Jean-Baptiste Holdermann S.J., published by İbrāhīm Müteferriḳa in Istanbul in 1730. It covers pp. 68–126 (*Recueil des noms*, pp. 1–122) and pp. 127–149 (*Des manières de parler*, pp. 123–146) of that edition. The transcriptions in Latin script of the Turkish found in the printed edition were omitted. An additional phrase with a German translation is found on p. 146. The 'title page' contains the inscriptions of A.F. Woltersdorf, a companion of Schultz, with the Latin title *Nomenclator Turcico Gallicus*, and of J. Willmet, with the year 1773 and the number 36. (See also under MS Acad. 92, below.)

Bound in boards with flap; white paper folded in four columns; 4+146+2 pages; 210×150 mm; 10–14 lines; catchwords; inexpert *nesiḫ*; without date and the name of a copyist.

Begins (p. 1):

Dieu createur de l'univers الله خالق الموجودات

Ends (pp. 145–146):

Il n'est pas riche الی یوقفه در

Wenn 2 Esel schreyn gibt es eine angenehmen Klang

ایلی [=ایکی] اشك برابر چاغرر ایسه طراب اولور

Catalogue entry: *CCOBARS* 147 (p. 187).

Literature: Güney Alpay Kut, "Maṭbaʿa" (2), in *EI*[2].

Acad. 84

Kitāb-i İnşā كتاب انشاء

An undated, anonymous collection of (model) letters. The title is found in a heading preceding the text on p. 1 and on the first unnumbered page, where the title *Formulae Epistolarum. Turcice. charactere Diwani* is added. The years 1134 (1721–1722) and 1133 (1720–1721) are found on, respectively, the original 'title page' and p. 51. Headings, some of which have been omitted, vaguely indicate genre (*mektūb*, *ʿarż-i ḥāl*, *temessük*) or sender/addressee (sultans, *beglerbegi*s, *ḳāżīs*, 'from an inferior to a superior' etc.). Some letters, written in complex rhymed prose, contain Arabic quotations and Persian verses. The last item, a *temessük* concerning a loan, ends in a colophon, in which the month and year have been replaced by *fulān*, with the name of Aḥmed b. Meḥmed b. İbrāhīm, who may have been the copyist/compiler

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of the work. The letters are followed by a table explaining the *siyāḳat* figures by regular numbers in red (pp. 51–53). A few marginal additions. Text fragments, mostly epistolary phrases, calculations, illegible jottings in various hands, and a drawing are added on the 'title page' and p. 53.

The inscription 'J. Willmet' with the year 1773 and the number 7 occurs on the first unnumbered page.

Rebound in boards; glazed cream paper, stained in many places; the first and last original pages are tattered and partly mended with strips of paper; (2) + 1 + 51 + 2 + (2) pages; 290 × 205 mm and 250 × 135 mm, varying; 11 lines; catchwords; *divānī*; Arabic quotations in *nesiḫ*; headings and lines in red; without date and the name of a copyist; inscriptions of Yūsuf, possibly an owner, are found on the 'title page' and in the margin of p. 8.

Begins (p. 1, after a *besmele*):

الحمد لله الملك الجبار الواحد القهار ... و رازق جميع مخلوقات كفار اول پادشاه پروردكار ...

Catalogue entry: *CCOBARS* 197 (p. 248).

Acad. 85

Kitāb-i İnşā كتاب انشاء

An undated, anonymous collection of (model) letters. The title is found on the 'title page', where the title *Formulae Epistolarum. Charactere Diwani*. As indicated in headings, the letters are mostly letters of friendship (*muḥabbetnāme*) or epistles (*mektūb*) exchanched between friends (*aḳrāndan aḳrānda*). A few petitions (*arż-i ḥāl*) are found on pp. 17–25. A *teẕkire* concerning a loan and dated *Muḥarrem* 980 (May–June 1572) occurs on p. 27.

The inscription 'J. Willmet' with the year 1773 and the number 26 occurs on the 'title page'.

Rebound in boards with flap; glazed white paper; 2 + 1 + 53 + 4 pages; 230 × 165 mm and 170 × 105 mm, varying; 13 lines; without catchwords; *taʿlīḳ* with *divānī* elements; headings in red; without date and the name of a copyist.

Begins (p. 1):

اقراندن اقرانه يازلمشدر الوف تحيات صافيات مستجاب ايله و صنوف تسليمات وافيات مستطاب ثنيت كى قلوب ...

Catalogue entry: *CCOBARS* 199 (p. 249).

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Acad. 86

Ḳā'ide-i İnşā قاعدهٔ انشا

An undated, anonymous collection of (model) letters, mostly on commercial transactions and trade. The title is found in a heading preceding the text on p. 1 and on the first unnumbered page, where the title *Fundamenta Compositionis sive Stili. Turcice* is added. The years 1044 (1634–1635) and 1008 (1599–1600) are found on, respectively, p. 64 and p. 65. The text is identical with that found in Leiden, UB Cod.Or. 1268, although headings indicating genre (*mektūb*, *temessük*) are added to all items in this manuscript and the two aforementioned years do not occur in, what is probably, the original text. (For a detailed description of the contents, see Volume I, pp. 562–565). The letters are followed (on p. 72) by a list of numbers in six groups: 1–9, 10–90, 100–900, 1000–9000, 10000–90000, 100000–900000. A few marginal additions, mostly numbers in a Western hand.

The inscription 'J. Willmet' with the year 1780 and the number 16 occurs on the 'title page'. Before him, the manuscript had belonged to the Leiden orientalist Jan Jacob Schultens (1716–1778), whose library was sold at a public auction in 1780 (cf. Volume I, Introduction to Chapter 5), and Herman van der Horst (1692–1765), whose name also occurs on the 'title page'. The latter was minister of the Dutch Protestant community at Izmir between 1718 and 1727 (see *NNBW* VIII, cols. 851–852).

Rebound in boards with a flap; glazed white paper; (2) + 1 + 72 + 6 pages; 215 × 155 mm and 155 × 80 mm, varying; 11 lines; catchwords; vowelled *nesiḫ* of calligraphic quality; headings and dots in red; without date or the name of a copyist.

Begins (p. 1):

در قاعدهٔ انشا بودر عزتلو و مروتلو و دولتلو افندم افندی حضرتلرینك حضورلرینه انواع اعزاز اوزره سلام فراوان ایله درر دعوات ...

Catalogue entry: *CCOBARS* 197 (p. 248).

Acad. 87

A miscellany

The manuscript is of the same format as MSS Acad. 76 and 80, above, and Leiden, UB Codices Or. 1289, 1591 and 14.456, all from the pastor and orientalist, Johannes Heyman's library and copied by, clearly, the same

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copyist. (See also MS Acad. 96, below.) A colophon on p. 132 mentions the town of Izmir and the year 1102 (1690–1691). The first part, up to p. 131, and the last pages (4), are accompanied by a plethora of glosses in tiny Latin script, mostly transcribed Turkish and Dutch. The manuscript also contains some slips of paper with notes in the same hand. The inscription 'J. Willmet' with the year 1780 occurs on the same page; the number 66 is found on the inner front-board. Before him, the manuscript had belonged to the Leiden orientalist Jan Jacob Schultens (1716–1778), whose library was sold at a public auction in 1780 (cf. Volume I, Introduction to Chapter 5).

(**1**) pp. 1–74.

Kitāb-i İnşā كتاب انشاء

An undated, anonymous collection of (model) letters, some of which contain Turkish or Persian verses. The title is found in the first line of the introduction (pp. 1–2). The letters, as indicated in headings, cover the usual genres: letters exchanged between an inferior and a superior, between friends, between a father and a son, or letters addressed to the Porte (p. 28) or Ottoman officials (such as an *agha* of Janissaries, p. 34); there are also letters from the *muḥaṣṣıl* of Aydın to the Molla of Izmir (p. 65), and from a secretary to an *agha* (p. 67).

Heading (p. 1):

فی زماننا مستعمل انشا مفید و مختصردر

Begins (*ibidem*):

باعث تسطیر کتاب انشای بلاغت فزون و موجب تقریر خطاب املای فصاحت نمون که منشیان روزکار چرخه بو قلمون الفاظ در ربارلریله اراسته و پیراسته اولوب ...

Ends (p. 74):

و سائر جمیع احباب و خلانه و دوستان و صداقت عنوانه فدا فردا اکرام و اشتیاق اوزره سلاملر اهدا اولنور تبلیغی مرجودر و السلام

(**2**) pp. 78–132

İnşā-i pür-belāġat u faṣāḥat انشاء پر بلاغت و فصاحت

An anonymous, undated collection of (parts of) (model) letters, some of which contain Arabic, Persian and Turkish verses. The title is found in a heading preceding the text. Headings vaguely indicate genres, but mostly rhetorical excellence and stylistic elegance.

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Begins (p. 78):

سعادتلو سماحتلو افندم سلطانم حضرتلرينك نادى دلپزير و محفل ارم نظيرلرى صوبنه ...

Ends (p. 132):

دولتلو و سعادتلو و عدالتلو و عامهٔ فقرايه مرحمتلو سلطانم ... مدينهٔ ازمير اهاليسنك عرض و محضرلرى بودركه الى آخره تمت

Colophon (p. 132):

بعون الله تعالى و الصلوة و السلام على سيدنا محمد و على اله و صحبه اجمعين فى او [ا]خر صفر المظفر لسنه اثنين [؟] و مائه و الف [فى مدينهٔ ازمير]

(3) pp. 141–261

An anonymous collection of copies of official letters addressed to, primarily, the *ḳāżī* of Izmir, on request of the Dutch envoy to the Porte, Giacomo [Jacob graaf] Colyer [in office 1682–1725, cf. Schutte, *Repertorium*, pp. 308–309], concerning trade and other matters of interest to the Dutch community of Izmir. The names of most Ottoman officials have been left out. (Additional data on some cases are found in the files of the Archives of the Directors of Levantine Trade (LH) and the States-General (SG) in the National Archive in The Hague, see in particular LH 125–126 and SG 6915–6917.)

pp. 141–146. A *ḥükm-i hümāyūn* addressing the *ḳapudan* Muṣṭafā Paşa and the *ḳāżī* and *emīn* of Izmir on request of Giacomo Colyer; six Dutch ships had been asked, contrary to the *ʿahdnāme*, to pay 110 *ġuruş* each; ships entering Ottoman waters with friendly intentions should pay only 300 *aḳçe* at the customs for *selāmetlik resmi* and be given their *iẕin teẕkiresi*. Dated mid-*Şaʿbān* 1095 (24 July–1 August 1684).

pp. 146–150. A *ḥükm-i hümāyūn* addressing the *ḳapudan* İbrāhīm Paşa and the *ḳāżī* of Izmir on request of Giacomo Colyer; a slave of Ṣāġīr Aḥmed, a *levend* of Algiers, had fled; in 1101 (1689–1690) the latter raided the house of the Dutch merchant Markīz [Willem Marcquis] at Izmir and abducted two men by force, and only freed them after he had received 500 *ġuruş*, all this contrary to the law; it orders that the case be brought to justice and that the sum be restituted (see also below), dated mid-*Ẕī l-ḳaʿde* 1101 (16–25 August 1690), at Niş.

pp. 150–154. A *ḥükm-i şerīf* addressing the *ḳāżī* of Izmir on the request of Giacomo Colyer, confirming that Dutchmen are allowed to buy and press

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grapes and make wine in their houses for their own consumption according to the *ʿahdnāme*, and that Janissaries, the *ḫamr emīni* and other officers should not hinder them or forcibly levy tax on that activity; dated the beginning of *Ẕī l-ḥicce* 1100 (16–25 September 1689), at Sofia.

pp. 155–157. A *ḥükm-i şerīf* addressing the *ḳāżī* of Izmir on request of Giacomo Colyer, forbids the levying of *cizye* from five men in the service of the Dutch Consul Daniel d'Hochepied, holder of a *berāt* appointing him Dutch consul at Izmir, dated the last days of *Cemāẕī l-evvel* 1100 (13–22 March 1689).

pp. 158–163. A *ḥükm-i şerīf* addressing the *ḳāżī* of Izmir on request of Giacomo Colyer; the houses of the Dutch merchants have all been destroyed in an earthquake in Izmir; they should not be harrassed as long as these houses are not rebuilt and should not be hindered to find lodgings or to trade (as had happened to five Dutch merchants), dated mid-*Ẕ īl-ḥicce* 1099 (6–15 October 1688).

pp. 163–166. A *ḥükm-i hümāyūn* addressing the *ḳāżī* of Izmir on request of Giacomo Colyer, ordering to the restitution of the rent to Dutch merchants paid in advance over houses since destroyed by the recent earthquake and for the period after the event, dated early *Ẕī l-ḥicce* 1099 (27 September–5 October 1688).

pp. 166–169. An *emr-i şerīf* addressing the *ḳāżī* of Izmir on request of Giacomo Colyer, forbidding the customs officers to levy import duties on wares Dutch merchants want to keep on board (as had been done by one officer), dated end-*Ẕī l-ḥicce* 1099 (16–25 October 1688).

pp. 169–174. A *ḥükm-i şerīf* addressing the *ḳāżī* of Izmir and local officials on request of the Dutch envoy, and ordering them to protect the rights of the Dutch merchants after Algerian pirates had killed a Dutch merchant [Daniël Cosson] of Izmir in the same year and had shown hostility to others, contary to the text of the *ʿahdnāme*; dated mid-*Ẕī l-ḥicce* 1100 (26 September–4 October 1689), at Sofia.

pp. 174–178. A *ḥükm-i şerīf* addressing the *ḳāżī* of Izmir and local officials on request of Giacomo Colyer, forbidding the opening of taverns (*meyḫāne*) in the quarter inhabited by *müsteʾmīn* after the earthquake; some bandits had erected such places there and done great mischief, dated beginning of *Ẕī l-ḳaʿde* 1101 (6–15 August 1690).

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pp. 178–182. A *ḥükm-i şerīf* addressing the *ḳāżī* of Izmir on request of the Dutch envoy, forbidding to levy more than three percent on the value of exported goods from Dutch merchants, after it had appeared that the customs officer, the warden and the caravansaray-keeper had demanded more money in cash before a freight of cloth could be transported, dated end of *Rebīʿü l-evvel* 1097 (15–24 February 1686).

pp. 182–186. A *ḥükm-i hümāyūn* addressing the *ḳāżī* of Izmir on request of Giacomo Colyer, forbidding local *ḳāżī*s and *ḳāssām*s to levy death duty on property belonging to deceased men under the jurisdiction of the Dutch consul, dated mid-*Ẕī l-ḥicce* 1099 (7–16 September 1688).

pp. 186–191. A *ḥükm-i şerīf* addressing the *ḳāżī* and the *gümrük emīni* of Izmir on request of Giacomo Colyer, forbidding the obstruction of trade in goods and cash transported by Dutch merchants on French ships, dated mid-*Rebīʿü l-āḫir* 1101 (22 January–1 February 1690).

pp. 191–195. An unsigned and undated letter to Aḥmed Aġa, probably a customs official, warning him not to obstruct the flow of goods passing through customs; if problems should arise, contact should be sought with the Porte first.

pp. 195–199. A *ḥükm-i hümāyūn* addressing the *nā'ib* and the *gümrük emīni* of Izmir on request of Giacomo Colyer, forbidding to obstruct the Dutch recuperating their possessions from the debris of their houses and warehouses destroyed by the great earthquake, dated end of *Ramażān* 1099 (20–29 July 1688).

pp. 199–203. A *ḥükm-i şerīf* addressing the *nā'ib* of Izmir on request of Giacomo Colyer, repeating the message of the previous order, after some persons had robbed the Dutch of some of their recuperated possessions and urging the addressee to bring the guilty to justice, dated mid-*Şevvāl* 1099 (8–17 August 1688).

pp. 203–206. A *ḥükm-i hümāyūn* addressing the *nā'ib* of Izmir on request of Giacomo Colyer, forbidding to levy export duty for a second time on goods, recuperated by the Dutch from the rubble of the great earthquake and brought to safety on French and English ships, dated mid-*Şevvāl* 1099 (8–17 August 1688).

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pp. 206–209. A *ḥükm-i şerīf* addressing the *ḳāżī* of Izmir and local officials on request of Giacomo Colyer, forbidding to erect taverns (*meyḫāne*) amidst the dwellings inhabitated by the Dutch consul and Dutch merchants, dated end of *Cemāẕī l-āḫir* 1100 (11–20 April 1689).

pp. 210–213. A *ḥükm-i şerīf* addressing the *ḳāżī* of Izmir on request of Giacomo Colyer, forbidding military personnel to harrass *yasaḳçılar* (guards) in the service of the Dutch consul proposing them to join a military expedition, dated mid-*Receb* 1100 (1–10 May 1689).

pp. 213–216. An unsigned and undated petition to the Porte requesting safe passage to Izmir of a Dutch merchantman which had fled to Midilli (Mytilene) harbour to escape from a French ship (see also below).

pp. 216–220. An *emr-i şerīf* addressing the *ḳāżī* of Izmir on request of Giacomo Colyer, forbidding the levy of a *yasaḳçı aḳçesi* or other taxes not specified in the *ʿahdnāme* from Dutch merchants, dated end of *Rebīʿü l-evvel* 1099 (25 January–3 February 1688).

pp. 220–224. A *ḥükm-i şerīf* addressing the *ḳāżī* of Izmir on request of Giacomo Colyer, forbidding to levy duties on cash, clothes, food and drink imported on Dutch ships and destined for the use and consumption by the Dutch themselves, dated early *Şevvāl* 1100 (19–28 July 1689).

pp. 224–230. A *ḥükm-i şerīf* addressing the *Ḳapudan* İbrāhīm Paşa and the *ḳāżī* of Izmir on request of Giacomo Colyer ordering the protection of the Dutch merchants trading with the Ottoman Empire and the punishment of Algerian pirates and brigands who harrass them, even wound and kill them (as happened at Foça recently), dated end of *Ramażān* 1101 (28 June–7 July 1690), at Edirne.

pp. 230–232. A *ḥüccet* issued by Aḥmed, *ḳāżī* of Izmir, to the Dutch *balyoz* and merchants, stating that an Algerian *levend* called Ṣāġır Aḥmed had abducted two Dutch protégés from the house of a Dutch merchant in Izmir, reportedly in the possession of one of his slaves, threatening to keep them imprisoned as long as the slave was not handed over; they also demanded that the Porte be informed of the case (see also the next item, and below), dated 21 *Ramażān* 1101 (28 June 1690).

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pp. 232–234. A letter of complaint from Aḥmed, *ḳāżī* of Izmir, to the Porte: while some Algerian *levend*s were strolling through the Frankish quarter, a Frenchman attacked them, wounding one of them and killing another; the *ḳāżī* was informed by three Muslims who brought the corpse to the courtroom and demanded a *ḫüccet*, and also wished to inform the Porte about the slave in the possession of the Dutchman and the two kidnapped *müste'min* (see previous entry, and above; see also below), undated.

pp. 235–238. A *ḥükm-i şerīf* addressing the *ḳāżī* of Izmir on request of Giacomo Colyer, forbidding the levying of taxes from the dragoman, his sons and servants in the service of the Dutch consul which are not specified in the *berāt* issued to the consul, dated end of *Cemāẕī l-evvel* 1101 (2–11 March 1690).

pp. 238–242. A *ḥükm-i şerīf* addressing the *ḳāżī* of Izmir on request of Giacomo Colyer, forbidding the *ṭamġa emīni* to levy duties twice on wool and cotton purchased and shipped by Dutch merchants, dated mid-*Receb* 1101 (20–29 April 1690), at Edirne.

pp. 242–245. A *ḥükm-i şerīf* addressing the *ḳāżī* and *gümrükçi* of Izmir on request of Giacomo Colyer, forbidding the *ḳanṭārçı* to demand 70 *aḳçe* (in excess of the legal 120 *aḳçe*) for every *ġuruş* levied from goods imported and exported by Dutch merchants, dated mid-*Rebīʿü l-āḫir* 1101 (22–31 January 1690, see also below).

pp. 245–249. A *ḥükm-i şerīf* addressing the *ḳāżī*, the *gümrük emīni* and other officials in Izmir on request of Giacomo Colyer, forbidding the interference by the French in the affairs of the Dutch who have their own treaty with the Porte and pay their own custom duties and consular rights, dated early *Cemāẕī l-evvel* 1101 (10–19 February 1690), at Edirne.

pp. 249–251. An unsigned and undated letter addressed to a *begzāde*, requesting him to send to the sender in Istanbul a good hound (*zaġar*) and some cloth with ʿAlī Beg, and also return the rifle after it had been repaired; sender had recommended addressee to Meḥmed Pasa.

pp. 251–253. A petition to the Porte from the Dutch *balyoz* at Izmir, demanding the protection of the Dutch community after the murder of a Maghribian and the raid of the house of a Dutchman by five *levend*s in order to free a slave (see above), undated.

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pp. 253–255. An unsigned and undated letter, by, probably, the Dutch consul at Izmir to a pasha (probably the *ḳapudan paşa*), requesting safe passage to Izmir of a Dutch ship which had taken refuge in the harbour of Midillü (Mytilene) after a conflict with the French (see also above).

pp. 255–258. A *Duʿānāme* addressed to the Porte concerning the same case, and requesting the protection of Dutch ships against threats of the French, Algerians and Tunisians, undated.

pp. 258–262. A *ḥükm-i şerīf* addressing the *ḳāżī*, the *gümrük emīni* and other officials in Izmir on request of Giacomo Colyer, forbidding to obstruct Dutch merchants, who every year come with two ships loaded with *aḳçe*s to buy figs and grapes, after they have paid the legal three percent custom duties, dated mid-*Rebīʿü l-āḫir* 1101 (22–31 January 1690).

pp. 262–265. A *ḥükm-i şerīf* addressing the *ḳāżī* of Izmir on request of Giacomo Colyer, forbidding the *ḳanṭārçı* to demand 70 *aḳçe* (in excess of the legal 120) for every *riyāl* or *ġuruş* levied from goods imported and exported by Dutch merchants, dated mid-*Şaʿbān* 1101 (20–29 May 1690, see also above).

Literature: Jan Schmidt, "Johannes Heyman (1667–1737). His Manuscript Collection and the Dutch community of İzmir", in: Colin Imber, Keiko Kiyotaki & Rhoads Murphy (eds.), *Frontier of Ottoman Studies: State, Province, and the West*. Volume II (London & New York 2005), pp. 75–89.

(4) pp. 265–284

Luġat-i müşkilāt-i inşā لغات مشكلات انشا

An undated, anonymous Arabic-Persian vocabulary of epistolary terms, arranged in alphabetical order, with interlinear Turkish translations. The last section contains words beginning with *mīm*. The title is found in a heading preceding the text. (For a copy of a comparable text, see MS Acad. 74(4), above).

Begins (p. 262):

اخلاص [ریاسزلك و خالصلك و پاكلك] اختصاص [مخصوص اولوب غیرنی ترك اتمك

Ends (p. 280):

معتبر [اعتبار اولنمش و باقلمش و مقبول] ماهله [غافل اولق و ترك ایلمك شهوله

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Bound in brown leather; glazed white and beige paper; 1 + 284 + 11 pages; 198 × 143 mm and 160 × 100 mm, varying; 9 lines; catchwords; *dīvānī*; headings and rubrics in red up to p. 129; copied around 1102 (1690–1691, cf. above); without the name of a copyist.

Catalogue entry *CCOBARS* 196 (p. 247).

Acad. 92

Turkish dialogues with French translations.

The mid-18th-century anonymous copy was made by Stephan Schultz (see under MS Acad. 77, above) of *Grammaire turque, ou méthode courte & facile pour apprendre la langue turque* etc. by Father Jean-Baptiste Holdermann S.J., published by İbrāhīm Müteferriḳa in Istanbul in 1730. It covers *Septiéme Parti des Dialogues*, pp. 144–194, of that edition. The transcriptions in Latin script of the Turkish found in the printed edition were omitted. The 'title page' contains the Latin title *Viginti Dialogi Turcice et Gallice*, and the inscription of J. Willmet, with the year 1773 and the number 36. (See also under MS Acad. 82, above.)

Bound in boards with flap; white paper folded in four columns; 2 + 78 + 2 pages; 208 × 150 mm; 14 lines; catchwords; inexpert *nesiḫ*; without date and the name of a copyist.

Begins (p. 1):

Dialogues

اولکی مکالمه *1er Dialogue*

صباح وقتنده زیارت ایتمك ایچون *pour fair une visite le matin*

Ends (p. 78):

نه موتلی سکا که صاغ سلم سك *Que vous êtes heureux de vous bien porter*

Catalogue entry: *CCOBARS* 193 (p. 245).

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Acad. 95

Turkish Dialogues

A collection of dialogues copied by Stephan Schultz (see under MS Acad. 77, above) and based on the transcribed texts found in Johannes Christianus Clodius, *Grammatica Turcica … difficultates illustrans, ac aliquot colloquiis et sententiis Turcicis aucta* (Leipzig 1729), pp. 107–167. The dialogues were written by Jacob Nagy de Harsani (Harsányi Nagy Jakab, 1615—after 1677, Hungarian orientalist and diplomat), as is mentioned in the *Praefatio* and on the 'title page' of the manuscript. According to information on the same page, where also the title *Dialogi quatuor Turcici, longiores* occurs, Schultz made the work in Cairo in 1753. The text in Arabic script contains occasional notes in Greek and Latin script. The Latin translations of the original were omitted.

The inscription of J. Willmet, with the year 1773 and the number 42 is found on the 'title page'.

Bound in boards with flap; white paper folded in two columns; 4+73+5 pages; 218×150 mm and 180×70 mm, varying; text in the left column only; 14 lines; catchwords; inexpert *nesiḫ* (see also above).

Begins (p. 1):

V. صباحكز خير اولسون يا صباح الخير

Ends (p. 73):

… اندن صكره بو طايفه نك ملتك خوينى طبعتلرنى بعض عادتلرنى و اعتقاد نه اوزره در كوره لوم بويله سيلردن وقوف حظ ايدرم

Catalogue entry: *CCOBARS* 192 (pp. 244–245).

Acad. 96

Türkçe tekellümāt تركچه تكلمات

The early 18th-century volume contains two copies of an anonymous collection of dialogues, the first (pp. 1–64) in *nesḫī* script, the second (pp. 68–125) in *divānī*. Both texts contain three sections. The title is found in headings preceding the texts on pp. 1 and 68. A table with letters and letter-combinations in *divānī* script is found on pp. 65–67. Glosses in, mostly, transcribed Turkish and Italian are found in the margins of pp. 2–9. Calculations in Western numbers are found on the first 'title page'.

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A Latin title in capitals (*Dialogi Turcici*) and in the hand of Johannes Heyman (1667–1737), Protestant minister of the Dutch community at Izmir and later professor of Oriental languages at Leiden University (cf. Volume II, Introduction to Chapter 1), is found on the (unnumbered) first 'title page'. The *verso*-side of the same page contains the inscription *Dialoghi Turcheschi. Sm*[*irna*] *1/2* [*17*]*02*. The inscriptions *Dialogi Turcici Longiores* and *Geminum Exemplar; alterum, pagg. 64 literis Turcicis vulgaribus, alterum scribendi charactere Diwanico exaratum*. The manuscript is of the same format as Leiden, UB Codices Or. 1289, 1591 and 14.456, all from Heyman's library and copied by, probably, the same copyist at Izmir. (See also MSS Acad. 76 and 80, above.) The inscription 'J. Willmet' with the year 1780 and the number 67 occurs on the inner front-board. Before him the manuscript had belonged to the Leiden Orientalist Jan Jacob Schultens (1716–1778), whose library was sold at a public auction in 1780 (cf. Volume I, Introduction to Chapter 5.)

Bound in boards; glazed white, beige and pale green paper; 2 + 125 + 1 folios; 136 × 92 mm and 105 × 70 mm, varying; 5 lines; without catchwords; vowelled *nesiḫ* (pp. 1–64) and *dīvānī* (pp. 65–125); headings, rubrics and circles in red; copied in Izmir in 1702 (cf. above); without the name of a copyist.

Begins (pp. 1, 68):

اولکی تکلمات چین صباح قالقدیکی زمان سویلشمك اچون بره اوغلان صباح یقینی کونش بیله طوغدی

Ends (pp. 63–64, 125):

... و تلفظله یاردم اولور همان پك چالشوب تقید اتمك کرکدر

Catalogue entry: *CCOBARS* 191 (pp. 244).

Acad. 97

A miscellany

A collection of papers which had belonged to Stephan Schultz and Abert Friedrich Woltersdorf (see the Introduction to this chapter). It was acquired by Joannes Willmet in 1773.

(1) A quire (four folded sheets) containing a copy of a letter of appointment (*berāt*) copied by Schultz (for another copy see MS Acad. 205, pp. 2–5, below). It concerned the renewed appointment of Meḥmed Meḥmed Ḳāżīzāde to a position accompanied by an income of 15 *aḳçe* daily from the

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gümrük muḳāṭaʿası at Istanbul after the accession of Sultan [Aḥmed III], dated 22 *Cemāẕī l-āḫir* 1115 (2 November 1703). Lines in imitation of *dīvānī* are alternated by those in *nesiḫ*. (For another copy, see Acad. 205, pp. 8, 10–14, below.)

(**2**) A folded sheet of glazed white paper containing a letter from a father ʿAlī Başe to his son, Meḥmed Çelebi, *mütevellī* at Maġnisa (Manisa); mention is made of a trial by which he had been led before a judge with five to ten witnesses; he urges his son to write him, dated 16 *Şaʿbān* 1165 (29 June 1752). The addressee is mentioned on the *verso*-side. *Dīvānī* with golddust. (For another copy of the text, see MS Acad. 205, pp. 47–48).

(**3**) A quire (6 folded sheets), containing a fragment from a book of wonders describing strange birds of Africa (ff. 1a–b), with marginal glosses in German, followed (ff. 1b–3b) by a copy of a *fermān* issued on request of the Swedish envoy and addressed to the *ḳāżīs* and other dignitaries of Izmir, Aleppo, Jerusalem, Sidon, Jaffa, Alexandria, Cairo, Tripoli (Syria) and, Nicosia, urging them to grant a free passage to Schultz and Woltersdorf and their two servants, dated the middle of *Rebīʿü l-evvel* 1166 (16–25 January 1753), in the handwriting of Woltersdorf; it is followed by two aphorisms with Latin translations (4a). Two folded sheets with a copy of the aforementioned *fermān*, in the handwriting of Schultz. Two sheets of paper with a Latin translation of the same document, in the handwriting of Woltersdorf.

(**4**) A folded sheet containing a draft letter (one page) in Turkish from Woltersdorf informing an unknown addressee that they ('we', meant are Schultz and Woltersdorf) had arrived in Izmir safe and sound after a journey of eight days. The ship had been stopped by the customs officer at Boġazḥiṣārı for a full day. He thanked the addressee for his hospitality in Istanbul. They had given the letters to Rydelius Agha (the Swedish consul Rydel) and informed Palm Çelebi about what he had told them.

(**5**) A sheet of paper with a copy of a Turkish letter in the handwriting of Woltersdorf from Sellem, *ser-kātib* of the Swedish legation at Istanbul, to a friend (*dostum*), clearly Woltersdorf himself at Izmir (his name and the town are mentioned on the *verso* side), thanking him for his letter informing him that he had arrived safe and sound in Izmir, and expresses his warm feelings of friendship for him. He begs him to convey many greetings to Schultz and other friends, dated first days of *Şaʿbān* (3–12 June) 1753.

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(**6**) A folded sheet with a German letter from Petrus Nensén, pastor of the Swedish legation at Istanbul, to Woltersdorf *Candidat Theologie* at Izmir, dated 9 June 1753, received in Aleppo on 10 December and answered on the 16th. Nensén is glad to hear that the Candidate (Woltersdorf) has safely arrived in Izmir "and that our co-religionists show you love and friendship". Nensén expects that other Christians, too, for whom Woltersdorf has letters of recommendation, will do the same. May God give him strength so that he may reap the fruit of his work in this country (Turkey) as well as in Christendom … A folded sheet containing a French letter from Sellém, at Istanbul, to Woltersdorf; sender is happy to know that he was in Aleppo and staying with the Dutch consul, and conveys greetings to Schultz; Nensén had been appointed pastor at the French church in Stockholm, dated 20 December 1753 (received 4 January 1754, replied on the 16th)—the letter also contains a note by Nensén, reminding Wolterdorf that Schultz was to send him attar of roses (*oleum rosarum*), with greetings for the consul Hahnwinkel (Hendrik Haanwinckel, Dutch consul at Aleppo, 1752–1753).

(**7**) A sheet containing a Latin letter, discussing common relations, from T.H. Callenberg—his father had been too busy—at Halle to Woltersdorf, dated 24 May 1753, received 11 November; the letter is followed by a postscript with a quotation from the Bible by his father (J.H. Callenberg, 1694–1760, see the introduction to this chapter). A folded sheet with a draft response in Latin from Woltersdorf with pious advice to Callenberg junior; he also informs him that he and his companion were on the point of travelling from Aleppo through Syria.

(**8**) A folded sheet, containing a German letter from Gröning, Swedish consul at Alexandria, to Woltersdorf at Cairo, dated 12 August 1753; addressee thanks sender for his letter of the 31st and is glad that he had arrived safely in Cairo. The Count is still there; the reason cannot be guessed. Apparently Mr. Curet must be pressed to act as travelling companion …

(**9**) A folded sheet containing an Italian letter from Francis Brown, vice-consul at Alexandria, to Woltersdorf at Cairo, dated 5 August 1753 (received 10/11 August), in response to his letter of the 31st.

(**10**) A folded sheet containg draft letters in Italian and French from Wolterdorf, dated, respectively, 31 July and 3 August 1753. The first reported on his (their) departure from Alexandria and safe arrival (by boat) in Rosetta (Rāshid), where they had been received by Messrs. Eraud and Matthieu.

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A few days later they moved in the company of Mr. de Croix to Cairo, where they stayed with Mr. Hocker (an English physician), and later with the addressee who had made their journey possible. The second, addressed to Eraud, reported on their arrival in Cairo, thanks to Mr. de Croix, because their accompanying Janissary had not been able to understand a word of Italian or Turkish. He also thanked him for his hospitality. A folded sheet with a letter in French from Eraud, at Rosetta, to Woltersdorf, dated 7 September 1753, in response to a letter of the 3rd. The letter includes a copy of a bill of lading for a cargo of black linen and a coach for Mr. Francis Browne at Alexandria.

(11) A sheet containing a draft letter in Italian from Woltersdorf, undated, in request of a letter of recommendation and 125 Piastres for his journey to Rhodes and Stanchio (Kos); he hopes to see addressee again in Seydiköy (the *verso*-side contains drawings and copies of Latin and Greek inscriptions.) A sheet with another draft letter in Italian from Woltersdorf, undated, informing the same addressee that he had arrived after a journey from Cairo, and thanks him for his recommendation to Mr. Coccolini; the money was not enough to pay for the journey to Alexandretta (İskenderun), but he (they) had received 50 Piastres from Coccolini. A sheet with two draft letters in French, the first informing Eraud that the cargo of linen had arrived and that he had paid Mr. Didier 408 *medins* for it, thanking him for the commission; they would return by way of Damietta; the second, dated 18 July 1753, informing an addressee that they had arrived in Alexandria on 18 June, but had been unable to leave the ship because of plague; they thank him for his recommendation for [Captain] Vougasso. A folded sheet with, on the outside a draft letter in Italian, on the inside another draft in German, both by Woltersdorf; the first informs the addressee that he had caught a cold on returning from the pyramids, thanking him for making the journey possible, and asking him for money in Jerusalem, to be made available through the Jesuit fathers. In the German draft, addressed to his friend and esteemed patron, Woltersdorf reports that after having left addressee, he had gone from Venice to Izmir and Istanbul, and from there via Izmir to Alexandria and Cairo, where he is now but intends to go to Aleppo; he thanks him for his hospitality shown in Trieste. On the right page, there is a list with questions, later crossed out, regarding the quarantine in Trieste, the passage of persons and goods there, especially of some Arabic and Greek books for personal use, and freight waggons from Trieste to Nuremberg or Augsburg. A smaller folded sheet with a German draft is included; it reponds to the aforementioned questions; it informs Woltersdorf that passengers'

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effects can pass freely through the quarantine in Trieste and advises to write to [Johann Frederik] Mann, Dutch consul at Izmir (Mann, in fact, was chancellor at the Dutch Consulate in Izmir betwen 1752 and 1774—a letter (in German) from Schultz (in Halle) to him, dated 22 January 1766, is found in NA, *Consulaat Smyrna 1685–1811*, No. 518). A sheet with a draft letter in German by Woltersdorf at Aleppo, dated 28 December 1753, addressed at a friend and patron. Sender heard that he had not received his letters from Egypt. In case they still have not arrived, he reports that they cashed 100 piastres in Cairo from Mr. Larkiani, drawing on Messrs. Cohen & Fratelli, and that they cashed 50 Piastres in Cairo, drawing on Mr. Ferro, Venetian consul, for which they issued receipts.

(**12**) A folded sheet with two draft letters of thanks by Woltersdorf, dated, respectively, 6 December and 6 June 1753; the first informing addressee that they had arrived in Aleppo. A folded sheet with a letter in French from Louis Longy, consul at İskenderun, to Wolterdorf, dated 4 January 1754, in response to his letter of 6 December.

(**13**) A small collection of Greek, Arabic and Turkish letters and notes addressed to, one sent by, Louis Longy (*Ḫōca Louis*). Among the papers with a Turkish text, we find (a) a note from el-Ḥāccī Yūsuf to Longy with a request to send him white stationary; (b) a piece of paper with an inscription and seal impression of Ḫayrullāh b. ʿAlī, with the year 1151/1738–1739; (c) a note from el-Ḥācc Yūsuf to Longy at İskenderun with a request to send him 29 *ġuruş* and a watch (address and seal, with the name Yūsuf ʿĀrifī, occur on the *verso*-side); (d) another note from the same to the same concerning a mission of his servant Muṣṭafā Beg to Longy (address and seal on the back-side); (e) a note from el-Ḥācc İbrāhīm to ʿOs̱mān Aġa concerning a shipment of rice (address, a seal, and an adminstrative note occur on the *verso*-side); and a note from Meḥmed ʿAbbās to Longy, informing him that the ordered goods have been bought and dispatched; costs were five *ġuruş* minus a quarter (a seal impression and calculations in Western script occur on the back).

* * *

Catalogue entry: *CCOBARS* 255 (pp. 293–296).

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Acad. 140

A miscellany

The undated volume contains two texts, copied by one copyist. The inscription 'J. Willmet' with the year 1780 and the number 22 occurs on p. 1. Before him, the manuscript had belonged to the Leiden Orientalist Jan Jacob Schultens (1716–1778), whose library was sold at a public auction in 1780 (cf. Volume I, Introduction to Chapter 5.) A list of the prophets and their life-time, with an additional note on the appearances of Jabrā'īl before the Prophet, is found on p. 141.

(1) pp. 2–126

Şerḥ-i dībāce-i Gülistān شرح و دیباجهٔ کلستان

An incomplete copy of a commentary on the introduction to Sa'dī's *Gulistān* by Maḥmūd b. 'Oṣmān, who wrote under the pen-name of Lāmi'ī (d. 938/1532). The work was completed in 910/1504. It is preceded by a lengthy introduction (pp. 2–12). The introduction to the *Gulistān* is mentioned on p. 6:11, the commentator in p. 8:4. A part of the introduction seems to be missing: the catchword on p. 8 does not suit the following text (on the Persian language) on p. 9. The commentary proper begins on p. 12 after a *besmele*. Interlinear and marginal additions.

Begins (p. 2, after a *besmele*):

يا من تعالى عن ثناء الخلاق جناب قدسك لا احصى ثناء عليك ...

Ends (p. 126);

باب هشتم در اداب صحبت يعنى سكزنجى باب ... حوالت با خدا كرديم و رفتيم سنى خدايله اصمرلدق دخى كندك

Catalogue entries: see Alpay's article, p. 80; see also Götz I, 620; TYTK (Ali Nihat Tarlan) 385.

Literature: Günay Kut Alpay, "Lāmi'ī Chelebi and his Works", in *JNES* 35/2 (1976), pp. 73–93; B.H. Flemming, "Lāmi'ī", in *EI*[2].

(2) pp. 126–141

An anonymous treatise on Persian grammar, without title. It is preceded by a brief intoroduction, and consists of a prologue (*muḳaddime*) and two

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chapters (*bāb*). Rubrics are omitted from p. 127 onwards. A few marginal additions.

Begins (p. 126):

ایا محبوب القلوب یسر الله لك المطلوب بو کتاب بر مقدمه و ایکی باب اوزرینه مرتبدر اما مقدمه لغت فرسده اولن کلمات مشتقه نك طریق اشتقاقن و امثلهٔ مطرده و مختلفه سین بیان ایدر ...

Ends (141):

... بو وضیفه لرك ضبط و حفظ اسان اولمغیچون هر مصدرك صیغهٔ مضارعی صیغه سیله ذکر اولندی تم کتاب هو

* * *

Bound in embossed dark brown leather with blind tooled insets on the outer covers; glazed white paper with watermarks (anchor); 142 pages; 210×155 mm and 145×95 mm, varying; 13 lines; catchwords; *nesiḫ*; red lines marking quotations; without a date and the name of a copyist; an owner's inscription of Meḥmed b. ʿAlī is found on p. 1.

Catalogue entries: *CCOBARS* 203 (pp. 251–252).

Acad. 142

Turkish annotations

The manuscript contains a copy of Saʿdī's *Bustān*. According to the colophon on f. 171b, the copy was completed by Aḥmad b. Muṣṭafā b. Yūsuf on a Monday in the middle of *Şevvāl* 950 (6–15 January 1544). The inscription 'J. Willmet' with the year 1780 and the number 62 occurs on the first flyleaf, *verso*. Before him, the manuscript had belonged to the Leiden Orientalist Jan Jacob Schultens (1716–1778), whose library was sold at a public auction in 1780 (cf. Volume I, Introduction to Chapter 5.)

The endpapers contain annotations in various hands in Arabic, Persian and Turkish. Among the latter, we find lexical glosses, verse fragments attributed to Meḥmed Paşa (1a), a *ġazel* by Ḥamdī (1b), a prose fragment (partly illegible) and seal impressions (2a), a series of fifteen numbered amorous quatrains devoted to boys; a list of the names precedes the poems (173a).

Catalogue entry: *CCOBARS* 168 (p. 220).

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Acad. 147

Turkish glosses

The manuscript contains an undated copy of the famous *Pand-nāma* attributed to Farīd ad-Dīn ʿAṭṭār (d. after 586/1090, cf. B. Reinert in *Encyclopaedia Iranica*). Numerous marginal and interlinear glosses, partly in Turkish and occasionally attributed to Şemʿī (d. after 1012/1603–1604), in the early part of the work. Owner's inscriptions, partly torn off, of Muṣṭafā b. Aḥmed, dated 1058 (1648), and lost one with the year 1093 (1682), occur on f. 1a; a quotation in *siyāḳat* script with the signature of Ḥüseyn and containing the years 1115 (1703–1704) and 1116 (1704–1705) is found on the same page. The inscription J. Willmet with the year 1773 and the number 49 occur on the first flyleaf, *recto*.

Catalogue entry: *CCOBARS* 167 (pp. 219–220).

Acad. 149

Turkish verses

The manuscript contains a copy of the Persian *Dīwān* of Ṭālib Āmulī (d. 1036/1626–1627), cf. Munibur Rahman, in *EI*[2]. According to a colophon on f. 165, the copy was completed by al-Ḥājj Muṣṭafā b. Mollā Riḍwān al-Baghdādī, a resident of Aleppo, on 13 *Şevvāl* 1070 (22 June 1660). The endpapers contain some Turkish verses: a *ġazel* and four fragments (1a), two fragments (165a), a *ġazel*, a quatrain and five fragments (165b), all 'by the writer' (*li-muḥarririhī*). The inscription J. Willmet with the year 1773 occurs on f. 1a; the number 56 is found on the inner front-board.

Catalogue entry: *CCOBARS* 175 (pp. 224–225).

Acad. 151

An administrative note and a distich in Turkish.

The manuscript contains a copy of the Persian *Dīwān* of Saqqā (d. 962/1554–1555). According to the colophon on f. 92a, the copy was completed by Ḥajjī Muḥammad Samarqandī at Damascus in 979 (1571–1572). The inscription 'J. Willmet' with the year 1780 occurs on the first flyleaf, *verso*. The number 64 is found on the inner front-board. Before him, the manuscript had belonged to the Leiden orientalist Jan Jacob Schultens (1716–1778), whose library was sold at a public auction in 1780 (cf. Volume I, Introduction to Chapter 5.)

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A partly erased fragment of an adminisrative note and a distich, both in Turkish, are found on f. 1a.

Catalogue entry: *CCOBARS* 173 (p. 223).

Acad. 152

Baḥr el-maʿārif بحر المعارف

A mid 17th-century copy of a compendium of prosody written in *Ṣafer* 956 (March 1549, cf. p. 287:11) by Muṣliḥüddīn Muṣṭafā b. Şaʿbān who used the pen-name of Sürūrī (d. 969/1562, cf. Ömer Faruk Akün in *İA*, Edith G. Ambros, "Surūrī", in *EI*²). The title is mentioned in p. 2:14 and on the 'title page'. The work is preceded by an introduction (pp. 1–2)—the author introduces himself in p. 1:10—and explains that it was written for Prince Muṣṭafā, son of Sultan Süleymān the Magnificent (mentioned in p. 2:2), whose teacher (*ḫōca*) he was between 955/1548 and 960/1553. It is followed by a preface (*muḳaddime*), three treatises (*maḳāle*), and a conclusion (*ḫātime*, p. 276), which contain an exhaustive treatment of Ottoman prosody (*ʿarūż*), rhyme, and rhetoric elements, illustrated, sometimes in the form of diagrams, with quotations from Arabic, Persian and Turkish poetry, among them verses composed by the author. A few marginal additions in the hand of the copyist. (For other copies see Leiden, UB Codices Or. 451(1) and 2082(1).)

The endpapers contain various notes and text fragments in various hands, mostly in Turkish: chronograms by Mevlānā İsḥaḳ with the year 933 (1526–1527), two *ġazel*, and a *müfred* (first flyleaf, *verso*); a price of 250 and a *ḳıṭʿa* in praise of the main work, preceded by an introduction (second flyleaf, *recto*); various aphorisms, an *ebced* table, and a talismanic diagram (p. 298); a *ġurrenāme* preceded by a brief introduction, and followed by a list of week-days in a Slavic language. The legend 'J. Willmet' with the year 1800 and the number 96 occurs on the first flyleaf, *recto*. The manuscript was bought by Willmet at a public auction in Middelburg and had belonged to the library of J.J. de Bruin, and before him, to that of Jacob Willemsen, professor of Theology at Amsterdam (1698–1780), whose manuscripts had been sold at a public auction in Leiden in 1781 (cf. *CCOBARS*, p. xi). Willemsen had bought the manuscript from the orientalist Adrianus Reland (1676–1718), who, in turn, had acquired it from the private collection of Jacob Golius (1596–1667, cf. Catalogue 1696, 54, p. 19)—an inscription of the former with an indication of the provenance (*ex Bibliotheca J. Golii*) is found on the same page. It is accompanied by

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an extensive description of the contents of the main work in Latin (9 lines).

Bound in embossed, dark brown leather with blind tooled insets in Oriental style; glazed white paper; 3+289 pages; 203×142 mm and 150×85 mm, varying; 19 lines; catchwords; calligraphic *taʿlīḳ*; rubrics, lines and dots in red; completed by ʿAbdulkerīm b. Nuʿmān on a Monday in early *Ṣafer* 1053 (21–30 April 1643).

Begins (pp. 1, 2, after a *besmele*):

الحمد لله الذى جعل الانسان اهل اللسان * وصيره عالما ببديع المعانى و البيان ... اما بعد بو عبد فقير سرورى حقير ... علم عروض و قوافى تتبعنه عزيمت ايدوب ... و بو كتابه بحر المعارف ديو اد ويردم

Ends (p. 287):

بو دعايه هر كه آمين ديرسه صدق قلب ايله * جاننه اولسون سلامتلر محصل والسلام

Author's colophon (*ibidem*):

تم تأليف الكتاب فى اليوم الحادى عشر من صفر المظفر سنة ست و خمسين و تسعمائه

Colophon (*ibidem*):

قد وقع الفراغ من تحرير هذه النسخة الشريفة و المجموعة اللطيفة فى اليوم الاثنين من شهر اوائل صفر المظفر حرره الحقير عبد الكريم بن نعمان عفى عنهما سنه ١٠٥٣

يازان كشى نه كونده و نه ايده و نه يلده يازرسه اكا كوره تاريخن ياز يه

Catalogue entries: *CCOBARS* 194 (pp. 245–246); see also Götz I, 284–286, where other MSS are mentioned, and Fihris 257–263; TYTK (Süleymaniye, Ali Nihat Tarlan) 170; TYTK (Süleymaniye, Mustafa Âşir Efendi), 969.

Literature: cf. Götz I, p. 193.

Acad. 153

Tuḥfe-i Fedāyī تحفهٔ فدايى

An undated copy of a rare rhymed Arabic-Turkish dictionary by Meḥmed Fedāyī. The title is found in a heading preceding the text on p. 1 and in p. 5:6. The name of the author occurs in p. 2:5. The colophon (p. 37), dated 1044 (1634–1635), suggests that the copy was made by the author himself, but the 'title page' mentions the name of a copyist (cf. below). According to the introduction (pp. 1–5), the work was written in imitation of the popular

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Tuḥfe-i Şāhidī. Here the author also explains that he was born in ʿAyntab (Gaziantep) but later settled in Tripoli (Ṭrablūs) where he was a teacher. The work consists of fifteen sections (*ḳıṭʿa*), a conclusion (*ḫātime*), and a final section explaining the numerical value of the letters of the alphabet (*ḥisāb-i ebced*); it ends in a chronogram (*ḳodunī dehre Fedāyī Tuḥfe aʿlā* = 1044). Pious sentences in Arabic and various jottings occur on the 'title page'. The inscription J. Willmet with the year 1773 and the number 18 is found on the inner front-board.

Bound on boards with dark brown leather backing; glazed white paper; 1+37 pages; 207×155 mm and 160×95 mm, varying; 9–18 lines; catchwords; irregular *nesiḫ*; headings, author's colophon, فعل patterns, scansion marks and triple dots in red; copied by Ḥasan Çelebi b. el-Ḥācc Ḥüseyn b. el-Ḥācc ʿAbdulḳādir el-Çelebi; without a date (see also above); illegible owner's seals are found in the margin of p. 9; an owner's inscription of Abū Mikhāyīl b. Balāzmūz b. Jurjī Kharrāj [?] occurs on the inner back-board.

Begins (pp. 1, 2, after a *besmele*):

حمد اول الله کم یرتدی جهان * ادمی قلدی اکرمی اعیان

[...]

بعده بن فقیر و بیچاره * مبتلا غریب و آواره

Ends (p. 37):

بو مصراعك حروفك صای سرابا * قودك دهره فدایی تحفه اعلا

Author's colophon (*ibidem*):

فی سنه الف اربعه و اربعین * کان اختتام علی ید الفدایی

Copyist's addition (*ibidem*):

وصلی الله علی سیدنا محمد و علی اله و صحبه و سلم تسلیما کثیرا امین

بونی یازدم یادکار اولماغچون * اوقیانلر بر دعا قل ماغچون

عجله اوزره یزلمشدر قصورینه * نظر بیورلیه و الحمد لله وحد [؟]

Catalogue entries: *CCOBARS* 187 (pp. 240–241); Pertsch (Berlin) 72.

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Acad. 154

Ḫāyrīye خيريه

A mid 18th-century copy of popular didactic poem in *meṣnevī* rhyme by Yūsuf Nābī (d. 1124/1712), addressed to his son Ebūlḫayr. The title and the name of the author appear on the 'title page'. The work consists of an introduction (pp. 1–6) and a number of chapters, 'each devoted to the inculcation of some virtue or the reprehension of some vice or folly' (*HOP* III, p. 333). For a detailed description of the contents, see, *ibidem*, pp. 332–335. (For other copies of the same text, see Leiden, UB Codices Or. 25.724 and 25.758(1).) The inscription J. Willmet with the year 1773 is found on the 'title page'; the number 17 occurs on the inner front-board.

Bound in boards covered in pink paper with flap, with brown leather back and edges; glazed white paper; 1+119+2 pages; 220×160 mm and 175×110 mm, varying; 13 lines; catchwords; irregular *nesiḫ*; completed on 28 *Ẕī l-ḥicce* 1154 (6 March 1742).

Begins (p. 1, after a *besmele*):

حمد اول الله عظيم الشانه * مبدع دآئرهٔ امكانه

Ends (p. 119):

چون ابو الخير قونلدى نامك * خير ايده حضرة حق انجامك

Colophon (*ibidem*):

تمت فى ٢٨ ذى الحجه الحرام سنه ١١٥٤

Catalogue entries: *CCOBARS* 206 (pp. 253–254); see also Götz I, 195–198, and Sohrweide I, 294–296, where other MSS are mentioned; see also Fihris 1046–1055 (II, 18–20); KİYK 77; Schmidt G 1757, P 895(2); Şeşen II 263–264; Kut 249–252; Sarajevo 2637, 2722, 2724–2726, 2897; TYTK (Antalya) 2040; TYTK (Süleymaniye, Mustafa Âşir Efendi) 1025; Yardım3544–3545.

Editions: Istanbul 1307; Mahmut Kaplan, *Hayriyye-i Nâbî. İnceleme, metin* (Diss. Ankara 1990)

Translation: into French, by M. Pavet de Corteille (Paris 1857).

Literature: cf. Götz I, p. 133; Mine Mengi, "Osmanlı imperatoluğu'nun gerileme devrini belgeleyen bir edebi eser: Nabi'nin Hariyye'si", in *10. Türk Tarih*

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Kongresi (Ankara 1986), p. 182; Abdülkadir Karahan, *Nâbî* (Ankara 1987); E.G. Ambros in *EI*^{2}.

Acad. 156

Şāh u gedā شاه و كدا

An undated copy of a popular narrative poem in *meşnevī* rhyme by Yaḥyā Beg Duḳakinzāde (d. after 982/1574–1575). Headings have been omitted; the poet's name is found in some *ġazel* which punctuate the work. The poem is the first part of a quintet (*Ḫāmse*) dedicated to Sultan Süleymān the Magnificent. The story of 'the King and the Beggar' is preceded by lengthy introductory sections, among them in praise of the early Caliphs (in *tercīʿ-i bend* form), Sultan Süleyman, Istanbul, the Aya Sofya Mosque, the Hippodrome (*At meydānı*) and the city's beloved ones (*maḥbūblar*). A detailed description of the contents is found in *HOP* III, pp. 112–115 and 368–370. (For other copies, see Leiden, UB Codices Or. 3047 and 10.851.) The endpapers contain a great number of additional texts in various hands: songs by, among others, Ḫālim amd Muḥibbī (first three flyleaves); *ġazels* by Bāḳī and Muḥibbi are found on the third flyleaf, *recto*; a *ġazel* and fragments by Siyāhī (margins of pp. 119–120, partly lost by trimming); a *ġazel* by Meşāmī; distichs attributed to İbn-i Kemāl, Ḳıyāsī, Ṣunʿī, Siyāhī and Emrī (p. 121); fragments by Ṣunʿī, Emrī (with a *naẓīre* by Ḫayālī) and Tācirī (p. 122); fragments by Fiġānī, Himmetī and Siyāhī, and perhaps others (p. 123); a song (?) by ḥüsnā(p. 124); and a song by Yaḥyā (inner back-board). The heading *10 Poëta Turcicus Anonymus e Biblioth. Letteana* is found on p. 135. (see for the Dutch pastor Gerardus Johannes Lette (1724–1760), a student of Albert Schultens, *NNWB* X, col. 515); the inscription J. Willmet with the year 1804 and the number 196 is found on the inner front-board. The manuscript had earlier belonged to the private library of Jacob Golius (1596–1667).

Bound in embosed dark brown leather with blind tooled insets in Oriental style; glazed cream paper with only partly visible watermarks; 5 + 135 pages; 172 × 105 mm and 122 × 58 mm; 17 lines; catchwords; small *taʿlīḳ*; double red borders, within black lines on pp. 1–2; without a date and the name of a copyist.

Begins (p. 1):

سطر بسم الله ای اولو الالباب * اولدی مفتاح قفل باب كتاب

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Ends (p. 120):

عین عفو کله اول بزه ناظر * سوزیمز بودر اول و آخر

Catalogue entries: *CCOBARS* 205 (p. 153); see also Flemming 426 and Sohrweide II, 252, where other MSS are mentioned; Fihris 2927–2930 (IV, pp. 1–2); Sarajevo 2861(5); Schmidt 92; Şeşen II, 279/1; TYTK (Adana), 2530; TYTK (Süleymaniye, Ali Nihad Tarlan), 279, 301; Yardım 3537.

Edition: Istanbul 1284.

Literature: Mehmed Çavuşoğlu in *İA*.

Acad. 178

A miscellany

A collection of texts in Arabic and Turkish copied by one copyist in, here and there, most careless *nesiḫ*. The copyist İlyās b. Ḥüseyn who worked in Algiers in 1017/1608 is mentioned in a colophon on p. 266. An incomplete fragment, later crossed out, describing a colloquy between the Prophet and Fāṭima is found on the first seven unnumbered pages (cf. Leiden, UB Codices Or. 14.556(8) and 17.133(3).) The inscription 'J. Willmet' with the year 1780 and the number 44, together with the title of (1), occurs on the first flyleaf, *recto*. Before him, the manuscript had belonged to the Leiden Orientalist Jan Jacob Schultens (1716–1778), whose library was sold at a public auction in 1780 (cf. Volume I, Introduction to Chapter 5.)

(**1**) pp. 1–266

Daḳāyiḳü l-aḫbār دقایق الاخبار

A copy of a collection of traditions (*ḥadīth*) by Ḳāżī ʿAbdurraḥīm b. Aḥmed or Ebū ʿAbdullāḥ Meḥmed b. Selāmetülḳużā'ī. The title is mentioned in the heading preceding the text on p. 1. The last chapter, from p. 260, is devoted to the dwellers of Paradise (*ehlü l-cenne*). A few marginal corrections and additions. See for a description and further data under MS Acad. 42(2), above.

Begins (p. 1, after a *besmele*):

الحمد لله [ر] ب العالمین و العاقبة للمتقین و لا عدوان الا علی الظالمین اما [بعد] خبرده شویله کلمشدر که الله تعالی [بو عالم یرتمدن] بر اغج یرتدی اول اغاجك درت بداغی واردی.

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Ends (p. 266):

حضرت علیه السلام ایتدی جنت اهلی یدوکلری و ایچدوکلری مسك فقوسندن یکرك اوله صدق رسول الله

Colophon (*ibidem*):

قد وقع الفراغی من تمتی [؟] هذا الکتاب الشریفه امدی عزز من بو قدالری یزدقکه اول اکی چهان سروری محمد مصطفا نوك معرچه چقوب تفرج ایدوب خبر وردوغی حطلری یزدیلر فی دار الجهاد محروسه جزایر الیاس ابن حسین فی شهر جمادی الاخر فی یوم عشر سنه حرم الله لحم کاتبه علی النار بحق محمد و اله الاخیار تمت بعون حق تعالی رحمت ایلیه اکاکیم فاتحه احسان ایده بن قولنه تکری رحمت ایلیه اول جانیچون فاتحه احسان ایده یازانیچون

(2) pp. 267–340

An anonymous treatise without title on the principles of the Islamic faith in the form of a series of questions and answers, and (from p. 281 onwards) on prayers and praying. A few marginal corrections and additions.

Begins (p. 267, after a *besmele*):

الحمد الله رب العالمین و الصلوت علی رسول ... اکر صورسلر مسلمانمسك ایتکیم الحمد الله اکر صورسلرکیم الحمد الله دیمك معنیسی ندر ایکم الله شکور

Ends (p. 340):

اول تسبیح بودر استغفرالله العظیم الذی لا اله الا هو ... اغفرلی و لوالدی ... و المسلمین و المسلمات الاحیاء منهم و الاموات تمت

(3) pp. 341–359

An incomplete copy of an Arabic collection of, by intention, forty statements by the Prophet (*ḥadīth*), each section of which commences *qāla n-nabī*.

(4) pp. 360–370

A copy of an anonymous treatise without title on praying; it ends with a separate section on a statement (*ḥadīth*) on praying attributed to Uns b. Mālik (from p. 368).

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Begins (p. 360):

باب صلوت قضاء القوة پیغمبر حضرت عم ایتدی هر کیم نمازی قضایه قلمش اولسه نه دکلو ایدوکین بلمسه جمعه نامزندن صکره درت رکعت نامز قلسه ...

Ends (370):

اول آیت بودر قل انما اذا بشر مثلکم ... فلیعمل عملا صالحا و لا یشرك بعبادت ربه احدا

* * *

Rebound in boards with a flap; partly glazed white paper; (2) + 7 + 371 + (2) pages; 197 × 145 mm and 140 × 115 mm, varying; 12; catchwords, omitted in some parts; irregular vowelled *nesiḫ*; headings, rubrics, dots and lines occasionally in red; (1) completed by İlyās b. Ḥüseyn in Algiers on 20 *Cemāẕī l-āḫir* 1017 (1 October 1608); illegible owner's seals are found on pp. 370–371.

Catalogue entry: *CCOBARS* 215 (pp. 262–263).

Acad. 179

Tuḥfetü l-ʿāşıḳīn تحفة العاشقين

An undated copy of a work on the qualities and pilgimage ceremonies of Mecca, Medina, Jerusalem and Hebron by shaykh Meḥmed el-Yemenī. The title is found in p. 4:6; the name of the author is mentioned in p. 1:12. The more general title *Feżā'il-i Mekke ve l-Medīne ve l-Ḳuds ve l-Ḫalīl*, also found in the introdution (cf. quotation, below), precedes the text on p. 1 and is copied on the 'title page' with the Latin explanation *Descriptio Meccae, Medinae, Hierosolymorum et Hebronis et virorum illustrium qui in illis in. claruerunt auctore Scheich Mohammed Jemanensi.* The inscription J. Willmet with the year 1773 is found on the same page; the number 20 occurs on the inner front-board. The work consists of an introduction in Arabic and Turkish, and fifteen chapters (*bāb*); p. 89 has mostly remained blank. (For another copy of this work, see Leiden, UB Cod.Or. 23.654.)

Various notes in Arabic are found on the inner front-board and the 'title page', among them by a reader called İbrāhīm, who wrote in 975 (1567–1568), and another reader called Süleymān el-ʿĀrif (p. 159); an incomplete prayer text in Arabic is found on p. 160.

Bound in boards with a flap; white paper without watermarks; 1 + 161 pages; 212 × 155 mm and 190 × 125 mm, varying; 16 lines; catchwords; irregular vowelled *nesiḫ*; rubrics in red; copied by ʿAlī in Jerusalem (according to his

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owner's inscriptions on the inner front-board and the 'title page'); other inscriptions of Aḥmed and ʿAlī Cān are found on, respectively, the 'title page' and p. 159; the latter's seal impressions occur on the same page and p. 161 as well as, occasionally, in the margins of the text.

Begins (p. 1, after a *besmele*):

الحمد لله الى جعل الكعبة البيت الحرام قياما للناس ... و بعد هذا فضائل مكة و المدينة و القدس و الخليل شرفها الله تعالى صنفه على لسان التركى العبد الفقير شيخ محمد اليمنى عفى الله عنه ...

Ends (p. 159):

اول پيغمبرلر روحيچون اللرى و اهل بيتلرى روحيچون و بوكتابك مصنف روحيچون مراد حاصل اولماغيچون عاقبت خير لغيچون سورهٔ فاتحه اوقيانك عاقبتى خير اولسون آمين يا رب العالمين

Colophon (*ibidem*):

تمت بعون الله كتبه الفقير على سلمه الله تعالى

Catalogue entries: *CCOBARS* 207 (p. 254); Blochet A.F. 133–134, S. 51; Fihris 3695–3696 (III, pp. 198–199); Rossi Borg. Turco 22; TYTK (Çankırı) 455; see also *GOW*, p. 121n.

Literature: *ʿOM* III, pp. 172–173; *GOW*, p. 120n.

Acad. 182

Subḥatu l-aḫbār سبحت الاخبار

An undated copy of a historical pedigree, originally designed by Yusuf b. ʿAbdullaṭīf for Sultan Süleymān the Magnificent who flourished during the first half of the 16th century. It was updated afterwards. The title is found in p. 1:18; the author is mentioned in p. 1:10–11. The pedigree is preceded by an introduction (1b–2a) and a survey of the dynasties which had ruled, or still were ruling, the world, arranged according to *ṭabaḳa*, from the (pre-Islamic) Dādīyān to the ʿOṣmānīyān (2a–3a). In the following pedigree, the historical personalities, ranging from Adam to Sultan Murād [III, ruled 982/1574–1003/1595] (34b), with an addition in a different hand to Aḥmed [III, ruled 1115/1703–1143/1730], are figuring in coloured circles and connected with red, and in the end, black lines. The pedigree is accompanied by brief introductions to each *ṭabaḳa* and commentaries in Turkish and, occasionally, Latin. Annotations in Latin, Greek and in Arabic script on the pre-Islamic Persian dynasties occur on the inner front-board. (For a draft translation into Latin by Golius, see Leiden, UB Cod.Or. 3080.)

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The work was copied and designed by Shahin Kandi, an Armenian copyist who worked for the University Library and Jacob Golius in Leiden between 1656 and 1668 (see under Amsterdam, UB Hs. VI H 2, above). The manuscript was later bought by Adrianus Reland (1676–1718) who added a long Latin title on f. 1a (*GENEALOGIA ab Adamo usque ad sultan Morad ab Josepho Ibn Abdollatif ex Persico in Turcicum sermonem translata* …) in which he also declares to have bought the manuscript at the auction at Leiden in 1696, when Golius's private manuscripts were put up for sale (cf. Catalogue 1696, 8, p. 24; a second copy, possibly the original, is described under 9). A catalogue clipping (but not from the 1696 sale) is pasted onto the same page. Reland is probably also responsible for the Latin glosses and the last updating of the pedigree (34b–36a). The legend 'J. Willmet' with the year 1800 and the number 95 occurs on the third flyleaf, *verso*. The manuscript was bought by Willmet at a public auction in Middelburg and had belonged to the library of J.J. de Bruin, and before him, to that of Jacob Willemsen, professor of Theology at Amsterdam (1698–1780), whose manuscripts had been sold at a public auction in Leiden in 1781 (cf. *CCOBARS*, p. xi). Willemsen, in turn, had acquired the manuscript from Reland.

Bound in vellum; the back is decorated with flower motifs in Western style; white paper; 3 + 36 + 1 folios; 232 × 175 mm; calligraphic *nesiḫ*; red lines; varicoloured and, often, multiple circles in red and varying shades of yellow; without a date and the name of a copyist (but cf. above).

Begins (p. 1):

حمد بی‌حد و ثناء بی عد اول حکیم قدیم و علیم کریمه که بموجب خمرت طینت آدم بیدی … اما بعد بو مجموعهٔ مختصر و نامهٔ مقتصر تواریخ ملوك و اخبار سلف سلوکدن زبان پارسی اوزرنه نقل اولنوب … بو بندهٔ ضعیف و افکندهٔ نحیف یوسف بن عبداللطیف بعون عنایة الملك العلام ترجمه سنه اقدام ایلدی

Catalogue entries: *CCOBARS* 208 (pp. 254–256); Flemming 14–15, where other MSS are mentioned; see also Fihris 2824–2825 (II, pp. 318–319); Schmidt 140.

Literature: cf. Flemming pp. 11–12; see also Jan Schmidt, review of Kurt Holter, ed., *Rosenkranz der Weltgeschichte Subḥat al-Aḫbār; Volständige Wiedergabe im Originalformat von Codex Vindobonensis A.F. 50* (Vienna 1981), in *Manuscripts of the Middle East* 2 (1987), pp. 152–154.

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Acad. 183

Ḳırān el-Ḥabeşī [*ḥikāyeti*] قران الحبشی [حکایتی]

An undated copy of the second volume of an anonymous translation of the (Persian) romance of Ḳırān el-Ḥabeşī, slave of the Persian ruler Ḳubād, in prose and verse by Abū Ṭāhir Mūsā Ṭarṭūsī, made for the Akkoyunly prince, Uzun Ḥasan (ruled 857/1453–882/1478). The title is found in a heading preceding the text on p. 2; the name of the author is found in the introductory remarks to most chapters. Chapter headings, which are omitted in some parts, are in Persian. The last chapter heading reads (p. 461):

خود عروسی کردن شاه قباد از برای فرزندان

Some blanks in the text have been filled in by a different copyist writing in an irregular *şikeste*. For a detailed description of the contents, see Rieu, pp. 219–222.

Jottings in Arabic, Turkish and Latin in various hands occur on the first flyleaf, *recto*. The inscription 'J. Willmet' with the year 1780 is found on the same page; the number 30 on the inner front-board. Before him, the manuscript had belonged to the Leiden orientalist Jan Jacob Schultens (1716–1778), whose library was sold at a public auction in 1780 (cf. Volume I, Introduction to Chapter 5), and to Jacob Golius (1596–1667), cf. Catalogue 1696, 64 (p. 14, where the word *ḥikāyet* is added to the title).

Bound in embossed black leather; partly glazed cream to white paper of varying quality, partly worn and mended afterwards; the title is written on the bottom edge; 3 + 464 pages; 241 × 160 mm and 200 × 120 mm, varying; 15–20 lines; catchwords, partly lost by trimming; vowelled *nesiḫ*, of, mostly, calligrafic quality; headings, rubrics, lines and dots in red; without a date or the name of a copyist; an owner's inscription of Ḥarşdār [?] Hüseyn occurs on the firts flyleaf, *recto*.

Heading (p. 2):

المجلد الثانی من کتاب المرسوم بقران الحبشی تجاوز عنه

Begins (*ibidem*):

بو حبرلری سویلین و بو سوزلری بیان ایلین و بو غریب حکایتی خلقه کون کبی آشکار ایدوب بلدورن ابو طاهر موسی طوبی [= طرطوسی] درکه اول بویله روایت ایدرکه چون اردشیر اوغلی شاه قبادك اوغلی ...

Ends (p. 464):

یکی چون رود دیکر آید بجای * جهانرا نماند بی کد خذای

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Catalogue entries: *CCOBARS* 204 (p. 252); Blochet A.F. 335–337, S. 447; Karatay 2819–2821; Rieu, pp. 219–222; Tornberg 117.

Acad. 197

ʿAhdnāme-i hümāyūn عهدنامهٔ همایون

An original copy of the renewed capitulations granted by Sultan Murād IV (ruled 1032/1623–1049/1640) to the Dutch Republic in 1634. The document, which misses the opening sentences and a *tuġra*, is dated the first days of *Rebīʿü l-āḫir* 1043 (14–23 October 1634), at Istanbul. The copy is authenticated by the *ḳāżī* of Istanbul, Bālī b. ʿAlī, in the top right margin (with two seals). The original copy is found in the National Archive (SG 12593–47). (For a copy in the handwriting of Shahin Kandi, an Armenian copyist who worked for the University Library and Jacob Golius in Leiden between 1656 and 1668 (see under Amsterdam, UB Hs. VI H 2, above), is found in Leiden, UB Cod.Or. 3083.)

J. Willmet, to whom the document belonged, bought the manuscript when the library of D.A. Walraven (1779–1804), professor of Oriental languages in Amsterdam, was put up for sale. He, in turned, had acquired it from Jacob Willemsen, professor of Theology at Amsterdam (1698–1780). Before him, the document had belonged to the orientalist Adrianus Reland (1676–1718).

Glazed cream paper; 1300 × 500 mm and 1120 × 380 mm; 105 lines; calligraphic *nesiḫ*.

Catalogue entry: *CCOBARS* 195 (pp. 246–247).

Edition and translation (of the original capitulations of 1612): De Groot's study, pp. 231–260.

Literature: A.H. de Groot, *The Ottoman Empire and the Dutch Republic; A History of the Earliest Diplomatic Relations 1610–1630* (leiden 1978), pp. 206, 329.

Acad. 204

A collection of papers with annotations on (folded) sheets of glazed and unglazed white paper in various formats by Albert Friedrich Woltersdorf (see the introduction to this chapter). These include calligraphic exercises

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of various types of script, including *dīvānī*. Text fragments in German, Italian, Armenian, (transcribed) Turkish (including a complete letter) and Arabic; draft glossaries, mostly Arabic-Italian/German. Notes on Arabic grammer in a different hand. Probably acquired by Joannes Willmet in 1773.

Catalogue entry: *CCOBARS* 222 (pp. 268–269).

Acad. 205

A collection of letters

The collection was compiled and copied by Albert Friedrich Woltersdorf (see the Introduction to this chapter). The inscription *Turcica Varia sive Miscellanea collecta ab Alberto Friderico Woltersdorffio/Istanbul 1753* is found on the 'title page'. That of J. Willmet, with the year 1773 and the number 40***, is found on the same page.

pp. 1–5. A copy of a letter of appointment (*berāt*), dated 1115/1703. (For another copy and a description of the contents, see MS Acad. 97(1), above). The right pages contain the text in *nesḫī* script with an interlinear translation in Latin, the left pages a version in inexpert *dīvānī*.

pp. 6–9. Two copies of the same letter with some variations in the text, of the same format. (Another copy is found on p. 40, below)

pp. 8, 10–14. A *berāt*, confirming the renewed appointment of Meḥmed Meḥmed Ḳāżīzāde to a position accompanied by an income of 15 *aḳçe* daily from the *gümrük muḳāṭaʿası* at Istanbul after, mistakenly, the income had been suspended and given to others: Ḥasan İbrāhīm, Kenʿān ʿAbdullāh and (1 *aḳçe*) to the treasury, on the grounds that he had died, dated 18 *Cemāẕī l-āḫir* 1107 (24 January 1696). Text in *nesiḫ* with interlinear Latin translation; left pages have been left blank. (For another copy, see Acad. 97(1), above.)

pp. 14–22. A declaration from the sultan (*ʿilāmet-i şerīfe*) in response to a complaint from the inhabitants of a village, dated mid-*Muḥarrem* 1126 (27 January–5 February 1714). Text in *nesiḫ*, left pages have been left blank.

pp. 22–26. A letter from Ḥāccī Beşīr Aġa at Istanbul to an unnamed efendi, probably a local *ḳāżī*, concerning the appointment of Ḥüseyn Aġa as *mütevellī* of the *evḳāf* of the late Ḳaramānoġlı İbrāhīm at Konya from 1 March 1129 (1717). Text in *nesiḫ*, left pages have been left blank.

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pp. 26–32. A *fermān* (*berāt*) addressed to Meḥmed, formerly *ḳāżī* of Kütahya, appointing him to the *ḳażā*s of Sofia and Lefḳoşa (Nicosia), dated mid-*Cemāzī l-evvel* 1125 (5–14 June 1713) at Edirne. Text in *nesiḫ*; pages 27, 29 and 31 have been left blank.

pp. 32–34. A letter of recommendation on behalf of Shaykh Muṣṭafā Efendi, from the *muteṣarrıf* el-Ḥācc Süleymān, undated.

pp. 34–37. A letter from Muṣṭafā, *ser-ṭopçı* of the Palace, to Meḥmed Aġa who is with the army commander (*serdār*) at Bender [Tighina, in Moldavia], concerning the despatch of salaries worth 8,970.5 *ġuruş* and 18 *para*, dated 27 *Muḥarrem* 1152 (6 May 1739).

pp. 37–38. An informal note, inquiring after the health of an unnamed addressee and his brother, undated.

p. 39. An anecdote figuring Nāṣruddīn Ḫōca. Begins:

ناصره دين خواجه نك بر كون دعواسى دو شر محكمه دن بر حجت الق اقتضا ايدر

p. 40. A letter of appointment, similar to pp. 6–9, above.

pp. 40–41. A letter of appointment, assigning an income of 15 *aḳçe* from the *muḳāṭaʿa* of Şemaʿḫāne in Istanbul to Meḥmed upon the death of his father Mevlānā Meḥmed, formerly *ḳāżī* of Begpazarı (Beypazarı), dated 14 *Muḥarrem* 1060 (17 January 1650).

pp. 41–42. A letter of appointment, transferring the source of income of 15 *aḳçe* from the aforementioned fief to that of the *muḳāṭaʿa* of the customs at Istanbul, dated 20 *Ramażān* 1093 (22 September 1682).

pp. 42–43. A letter of appointment, confirming that of pp. 40–41, above, dated 21 *Ẕī l-ḳaʿde* 1087 (25 January 1677).

p. 43. A preamble to a letter.

pp. 43–44. A *temessük* (*Eine Quittung*) concerning a debt of 100 *ġuruş* owed to Ḥasan Aġa, followed by a Latin translation.

pp. 44–45. A letter conveying greetings for the *gümrük emīni* İsḥaḳ Aġa, undated.

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pp. 45–46. A petition requesting the Porte to take measures to enforce the payment of a debt of 800 *ġuruş* owed by the Greek dragoman Yanaki, undated, followed by a partial Latin translation.

pp. 47–48. A letter from a father ʿAlī Başeto his son, Meḥmed Çelebi, *mütevellī* at Maġnisa(Manisa); for the original, see Acad. 97(2), above, followed by a Latin translation.

* * *

Bound in boards with flap; white paper; 207×150 mm. See also above.

Catalogue entry: *CCOBARS* 201 (p. 250).

Acad. 209

A collection of calligraphic exercises

The volume contains specimens in bold *dīvānī* script, clearly phrases from a letter, repeated two to eight times per page by, probably, Albert Friedrich Woltersdorf (see the Introduction to this chapter). The manuscript had belonged to Stephan Schultz and Albert Friedrich Woltersdorf and was acquired by Joannes Willmet in 1773. The inscription 'J. Willmet' with this year and the number 40* is found on the first flyleaf, *recto*. The exercises are preceded om p. 1 by a recipe for lustrous black ink in Arabic.

Bound on boards with flap; glazed white paper; 2+1+25 pages; 227×165 mm; *nesiḫ* (p. 1) and bold *dīvānī* (see also above).

Acad. 210

A collection of (fragments of) (model) letters

The collection was compiled and copied by Albert Friedrich Woltersdorf (see the Introduction to this chapter) in, alternating per line, *dīvānī* and *nesḫī* scripts. The manuscript had belonged to Stephan Schultz and Albert Friedrich Woltersdorf and was acquired by Joannes Willmet in 1773. The inscription 'J. Willmet' with this year and the number 40** is found on the first flyleaf, *recto*. The collection contains the following items:

pp. 1–4. A series of preliminary phrases found in, mostly, petitions.

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pp. 4–7. A letter from the *voyvoda* Süleymān to a 'brother' concerning the delivery of a set of copper vessels and a stirrup for 120 *ġuruş*, with a signature of the sender.

pp. 7–10. A letter from the same to a *cizyedār*, confirming the receipt of certain sums of money, with a signature of the sender.

pp. 10–13. A model petition from ʿĀlī, by origin an Abessynian slave, to a pasha with three *ṭuġs* sent through a Janissary officer, İbrāhīm Aġa, at Tokat, with a signature.

pp. 13–17. A model letter from an inferior to a superior.

pp. 18–21. A model letter from a friend to a friend, with the year 1161 (1748) and the signature of Süleymān Aġa.

pp. 22–25. A model petition from a servant at Tokat addressed to a grand vizier.

pp. 25–28. A letter fom ʿĀlī to a comrade, also conveying greetings from his mother, with a signature and dated 1161 (1748).

pp. 29–30. A model petition from an inhabitant of Tokat, complaining about the non-payment of a debt of 1500 *ġuruş* owed to him, addressed to a pasha.

pp. 30–31. A promissory note (*temessük*) concerning a debt of 1114 *ġuruş*, dated 1161 (1748) and signed by ʿAlī.

pp. 31–33. A promissory note (*temessük*) concerning a debt of 1500 *ġuruş*, incurred by way of a bill of exchange (*poliçe*) at the Vezīr Ḫān in Istanbul, dated 1161 (1748) and signed by Muṣṭafā.

pp. 33–34. A *tesmessük* documenting the contribution of 1500 *ġuruş* each by two business partners to their joint capital, dated 1161 (1748) and signed by ʿAlī.

pp. 34–35. A model statement (*temessük*) by which business partners declare each other free from debt (*ibrā*), signed by ʿĀlī.

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pp. 35–36. A receipt (*temessük*) for 100 *ġuruş* in taxes received by the *mutaṣarrıf* from an agent who had levied the money from his *zeʿāmet*, dated 1161 (1748) and signed by ʿĀlī.

pp. 37–38. A title-deed (*temessük*) by which land, part of a *tīmār* held by the *mutaṣarrıf* ʿĀlī, was transferred to another villager, with signature, dated 1161 (1748).

pp. 38–39. A model letter of manumission (*ʿıtıḳnāme*), signed by ʿĀlī.

pp. 39–40. A title-deed (*temessük*) documenting the tranfer of the lease of a property, part of the *evḳāf* of Aḫı Paşa at Tokat, dated 1161 (1748).

* * *

Bound in boards with a flap; glazed white paper; 3 + 40 + 1 pages; 227×165 mm; 8 vertical lines per page; *dīvānī* and *nesiḫ*; red headings from p. 25 (cf. also above).

Acad. 211

A miscellany

The undated, incomplete volume contains a number of texts on various subjects, all related to the Islamic religion, copied by one copyist. The manuscript was bought by Willmet—his inscription with the year 1800 and the number 104 occurs on the first flyleaf, *verso*—at a public auction in Middelburg and had belonged to the library of J.J. de Bruin, and before him, to that of Jacob Willemsen, professor of Theology at Amsterdam (1698–1780), whose manuscripts had been sold at a public auction in Leiden in 1781 (cf. *CCOBARS*, p. xi). Willemsen had bought the manuscript from the orientalist Adrianus Reland (1676–1718), who, in turn, had bought it in The Hague in 1700, as is clear from a Latin inscription on the same page. A Latin (*Liber Turcicus manuscriptus*) and Greek title are also found there.

(**1**) ff. 1a–88b

A copy of a treatise, incomplete at the beginning, on the tenets of the Islamic religion, with lengthy references to *ḥadīth* and anecdotes. The work is, at least partly, divided into chapters (*meclis*)—the third begins on f. 34b. Some passages have been crossed out; marginal additions, partly in Latin.

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Begins (1a):

ضعيف لغوك و سمكين لكله بكا درلوا درلوا عبادت لر قلورسين قيامدن و ركوع سجوددن بن قدرتله بايلغمله اوچماغ سندن نيجه دريغ ادم كيم انوك اچنده در لوا راحت لر و نعمتلر وار اشارت اى كون درت كجده روشن اولر ...

Ends (p. 88b):

و دخى دكلمزوك كوكلنده و دلنده لا اله الا الله كلمه سن ثابت ايليه ان شاء الله تعالى امين يا رب العالمين تمت بعون الله باد برب عباد و به نستعين

(2) ff. 88b–92a

A brief account and assessment of the religious meaning of the story of the Prophet Idrīs (cf. G. Vajda, in *EI*²).

Begins (88b):

اندن صكره سى ادريس پيغامبر عليه السلام قصه سن بيان ادر

Ends (92a):

قلدم كيم ادريس دكلى خلقدن اكدن اوچماغه كره نتكم بيان قلدق و الله اعلم بالصواب و به نستعين.

(3) ff. 92b–100b

A brief account and assessment of the religious meaning of the story of 'the Prophet' Circīs (St. George, cf. B. Carra de Vaux in *EI*).

Begins (92b):

بوندن صكره جرجيس پيغامبر عليه السلام قضيه سن بيان ادر

Ends (100b):

اول كافرلر دكلى هلاك اولدلر مؤمنلر دكلى قرتلدى سكا كركم يونسلردن عبرت الاسن و الله اعلم بالصواب

(4) ff. 101a–124b

Ḥikāyāt min ʿAcāyibi l-maḫlūḳāt حكايات من عجايب المخلوقات

A fragment from (a Turkish version of), allegedly, the popular cosmography by al-Qazwīnī (d. 682/1283, cf. *GAL* I, p. 481). It contains accounts about the prophets Adam, Dāvud and, most extensively, Mūsā, through whom God explains the principles of the Islamic religion. Some passages have been crossed out, particularly on f. 109b.

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Begins (101a):

عجایب المخلوقات کتابنده کتررکیم ادم پیغامبر علیه السلام تریسی سرندیل طاغنده در

Ends (124b):

یا موسی سن بنمله اول بن دخی سنوکله اولم یا موسی سلامم رحمتم سنك ازرکا اولسون و دخی خلقلرمك یکرکی محمد ازرینه اولسون و الحمدلله رب العالمین

(5) ff. 124b–141a

A series of pious anecdotes (*laṭīfe*), partly on the life of Yūsuf, and concerning matters of faith. A work entitled *Sabʿīyāt* is mentioned as a source in the first line.

Begins (124b):

لطیفه سبعیات کتابنده کترمش کیم مؤمنلر یارن قیامت امنا و صدقنا اوچاقپوست کلالر

Ends (141a):

سن سکا زوال یوق بتون سکا چلب کیم بکا هر کیز مثال یوق و الله اعلم بالصواب و الیه المآب

Copyist's addition (*ibidem*):

یا الهی یازنی دکلاینی اقویانی سن ارر مقصودنه ای حق غنی هر که دیلر رحمت حق قازنه بر فاتحه اده بونی یازنی

(6) ff. 141a–142b

An account, based on the authority of Kaʿb al-Aḫbār, of a colloquy between the Prophet Sulaymān, the crane and other birds, incomplete at the end.

Begins (141a, after a *besmele*):

کعب الاخبار ایدر سلیمان پیغامبر قتنده علیه السلام طرناوتدی ای خلق هی بلورمسز بو طرنه اوتیجك نه در

Ends (142b):

طوطی ایدرکه بنم ربم جمیعی عیبلردن منزهدر بتموز ایدرکه اللهی اکك ای غافللر [قرینا]

* * *

Rebound in boards with flap; glazed cream paper without watermarks; (1) + 142 + (1) folios; 207 × 145 mm and 160 × 100 mm, varying; 13 lines; catchwords; vowelled *nesiḫ*; headings, rubrics and, occasioanlly, quotations in red; without a date and the name of a copyist.

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Catalogue entry: *CCOBARS* 217 (pp. 264–265).

Acad. 212

A treatise on religion and mysticism

The treatise found in the undated copy was written by, probably, Ālihī (آلهی), whose *maḫlaṣ* occurs in a number of poems in the text (e.g. pp. 3:1 and 96:2). No title is mentioned in the manuscript. The treatise lacks a formal structure, commences with an introductory part which changes, in one and the same poem, to Turkish (2:2), and contains a great number of verses of the *meṣnevī* and *ġazel* format as well as quotations in Arabic and Persian with additional Turkish commentary. Among the more unusual themes found in the work, there is a lengthy diatribe, mostly in the form of a *meṣnevī*, against the use of tobacco (cf. pp. 94–96). The last pages, 122–123, contain a great number of jottings in Arabic in various hands. A few marginal and interlinear additions.

The inscription J. Willmet with the year 1804 and the number 183 occurs on the 'title page'. Willmet bought the manuscript when the library of D.A. Walraven (1779–1804), professor of Oriental languages in Amsterdam, was put up for sale.

Rebound in boards with flap; glazed cream paper without watermarks; (2) + 1 + 123 + (2) pages; 198 × 145 mm and 170 × 105 mm, varying; 13 lines; catchwords; partly vowelled *nesiḫ*; rubrics, lines and triple dots in red; red borders on pp. 19–48; without a date and the name of a copyist.

Begins (pp. 1, 2, after a *besmele*):

الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين ... آلم ذلك الكتاب لا ريب فيه هدى للمتقين الذين يؤمنون بالغيب و يقيمون ... ياز ددى يزدى قلم اسرارنى * اندى روح اشباحه كور آثارنى

Ends (p. 121):

عدل و دادن هب كورر انس و پرى * طپراق اولق استر اول كافر چرى*

عرش و رضوان استين دين سرورى * بونده هم انده اوله غمدن برى *

فرقانده يوم نحشر المتقين الى الرحمن و فد وارد اولدى

Catalogue entry: *CCOBARS* 218 (p. 266).

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Acad. 222

Two vocabularies

The, seemingly, original text of the manuscript consists of a Persian-Turkish-Arabic-Aramaic vocabulary, possibly in the handwriting of Albert Friedrich Woltersdorf (see the Introduction to this chapter), in four columns on adjacent (*verso-recto*) pages. The Aramaic is written in Mandaic script (cf. for the alphabet and further data: Peter T. Daniels & William Bright eds., *The World's Writing Systems* (New York & Oxford 1996), pp. 511–514). Most of the Arabic words are preceded by an Italian equivalent in a different handwriting and written in German cursive script. There is no conspicuous order.

Begins (1b–2a):

اخذ [**accipere**] کرفت دوتردی

It ends (182b–183a):

بسیار بار چوق کرز [= کره؟] ... دفعات کثیره ...

An Italian-Turkish glossary in two columns and in a smaller script was added between the original columns of Turkish and Arabic, and (from 178b) Persian and Turkish words on each *verso*-page from ff. 182b to 52b. The Italian is again written in German cursive script. The glossary is arranged according to the alphabetical order of the Italian words, beginning (182b): *abachista* حسابچی, and ending (52b): *zuppa* ترید

The inscription J. Willmet with the year 1804 and the number 182 occurs on the 'title page' (1a). Willmet bought the manuscript when the library of D.A. Walraven (1779–1804), professor of Oriental languages in Amsterdam, was put up for sale. The MS at some time seems to have been lent to Prof. [H.C.] Millies [1810–1868] in Utrecht (see also Leiden, UB Or. 1940); a note added to the MS states that the *Glossarium Sabicum-Arabicum* was sent to Prof. P. de Jong in Leiden by the widow of Millies in December 1868. Included is also an envelope with small file cards containing lexical items transcribed from the text, probably made by Millies.

Rebound dark brown embossed leather with flap and insets in Oriental style; glazed cream paper with only partially visible watermarks; half of f. 2 has been cut off; moisture damage towards the end; (1)+183 folios; 210×155 mm; 16 lines (original text); without catchwords; partly vowelled *nesiḫ* in two different hands; without a date and name of a copyist.

Catalogue entries: *CCOBARS* 44 (pp. 91–92); Voorhoeve, p. 58 (No. 31).

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CHAPTER TWELVE

LEIDEN, *UNIVERSITEITSBIBLIOTHEEK* (UNIVERSITY LIBRARY), *LEGATUM WARNERIANUM*: ADDENDA

During the years of cataloguing for the present publication, some Turkish texts, found in manuscripts preserved in the core collection of the Leiden University Library, the *Legatum Warnerianum*, named after the bequest made by Levinus Warner in 1665 (see Vol. I, Chapter 3) and described in the first three volumes of this catalogue, were overlooked and have only subsequently come to light thanks to the tireless industry of Jan Just Witkam and Hans van de Velde. They are described in this chapter. It may well be that more Turkish text fragments will be discovered in the future when more time will have been dedicated to further cataloguing of the Arabic and Persian manuscripts of the collection.

This chapter also contains descriptions of two collections acquired after Volume 3 of this catalogue had been concluded. These comprise, firstly, a collection of nine manuscripts, Codices Or. 26.264–272, donated by Barbara Flemming, professor of Turkish at Leiden University between 1976 and 1997, on 11 April 2003. (For a biography, see Jan Schmidt, ed., *Essays in Honour of Barbara Flemming* I (*Journal of Turkish Studies* 26/I, 2002), pp. xi–xiii). The manuscripts had their origin in Istanbul and Damascus. Another small collection of manuscripts which had formerly belonged to Robert Anhegger (1911–2001) as well as his scholarly archive came to the library later in the same year. A second and third installment of the archive followed in 2003 and 2008. Anhegger was a (self-taught) Turkologist and teacher of German, born in Vienna, who lived most of his life in Turkey, particularly from 1940 onwards—after various studies at universities in Zurich, Vienna and Berlin, he first travelled there in the autumn of 1935; he taught German at the School for Foreign Languages of Istanbul University between 1945 and 1957, and was director of the German Institute for Culture from 1957. In 1968 he was appointed director of the *Goethe Institut* in Istanbul and Amsterdam. He returned to Istanbul in 1973. (For a succinct biography, see *Haymatloz. Exil un der Türkei 1933–1945* (*Schriftenreie des Vereins Aktives Museum* 8), Berlin 2000, pp. 52–53. A more detailed account of Anhegger's life and legacy is Jan Schmidt, 'Robert Anhegger and his Bequest in the Leiden University Library', forthcoming.)

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Cod.Or. 211

Turkish text fragments

The manuscript contains a copy of an Arabic work on rhetoric, *Talkhīṣ al-Miftāḥ*, by ʿAbd ar-Raḥmān al-Qazwīnī Khaṭīb Dimashq (d. 739/1338), an abridgement of the third book of the *Miftāḥ al-ʿulūm* by Yūsuf b. Abū Bakr as-Saḳḳāḳī (d. 626/1229), cf. *GAL* I, p. 294; Voorhoeve, pp. 210–211. The manuscript was copied by Muḥammad b. Masʿūd b. Aḥmad in 762 (1360–1361), see colophon on f. 88b. Some notes in Turkish are found on the endpapers: a note: *Ṣarıḳçı der maḳām-i İbrāhīm* is found on the first flyleaf, *recto*; four Turkish lines, perhaps part of a poem or a recipe, and partly lost, occur on f. 1a. The MS is part of the Golius collection, described in Vol. 1, Chapter 1.

Cod.Or. 836

Turkish interlinear glosses

This manuscript contains an undated copy of an anonymous Arabic-Persian dictionary without title, arranged in alphabetical order, cf. *CCO* 161 (I, pp. 90–91). The dictionary proper is preceded by an introduction in Persian (1b–2a). The first two pages (2b–3a) of the first chapter (*bāb al-alif al-maftūḥa*) contain a few interlinear glosses in Turkish in smaller script. The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 854

Turkish recipes and notes

This manuscript contains an undated copy of a Persian work on China and Central Asia, *Tārīkh-i Khiṭāy u Khuṭan*, by ʿAlī Akbar Khiṭāʿī, written in 922/1516, and dedicated to Sultan Selīm I (cf. Storey I, p. 431; *CCO* 919, II, p. 9—for a Turkish translation, see Cod.Or. 12.365[1]). Owner's seals, with the legend Shaykh Muṣṭafā, are found on f. 94a. A series of recipes in Turkish are found on f. 94b, with additional notes in different hands on the same page and on the inner back-board. The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

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Cod.Or. 858

Turkish notes and a Turkish aphorism

This manuscript contains two Arabic works, (**1**) a commentary by Masʿūd b. ʿUmar at-Taftāzānī (d. 792/1390) on a collection of proverbs, *Nawābigh al-kalim*, by Maḥmūd b. ʿUmar az-Zamakhsharī (d. 538/1144, cf. Voorhoeve, p. 251) and (**2**) another one by Dāvud b. Maḥmūd el-Ḳayserī (d. 751/1350) on the *qaṣīdat al-Khamrīya* by Ibn Fāriḍ (632/1235, cf. Voorhoeve, p. 213), copied by two different copyists. Colophons with the dates Tuesday 24 *Rebīʿu l-evvel* 1046 (26 August 1636) and *Rebīʿu l-āḫir* 1036 (December 1626—January 1627) are found on pp. 128 and 169 respectively. The name of the copyist, Receb Müsteʿidd, occurs in the second colophon. Turkish annotations are added on p. 132: three notes on the contents and the author of (**2**) as well as a note, followed by the number 100, on a number of books (manuscripts) committed to safety in a chest at the covered market (*bezistān*); and on p. 170: a rhymed aphorism on two cosmic phenomena: *ḳubbe-i çarḫ-i lāciverd üzere bildürüz mi nedür budur ḳamer/ pīr-i dehrün iki ġıdāsıdur birin aḫşam yudur birini seḥer*. The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 878

A Turkish prescription

This manuscript contains an undated, anonymous, Arabic commentary on a treatise which seeks to demonstrate the necessary existence of God, *Risāla fī ithbāt al-wājib*, by Muḥammad b. Asʿad ad-Dawwānī (d. 907/1501), cf. *GAL* II, p. 217; Voorhoeve, p. 298. The work was written in Baghdad and dedicated to both Sultan Murād III (ruled 982/1574–1003/1595) and the grand vizier, [Ḳoca] Sinān Paşa (three times in office from 988/1580, cf. *SO*[2] V, p. 1512). A prescription in Turkish (6 lines) against impotence, including a talismanic formula, is found on f. 39a. The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 896

A Persian-Turkish glossary

This manuscript contains a copy of the famous Persian *meṣnevī, Bustān*, by Saʿdī (d. 692/1292, cf. R. Davis, "Saʿdī" in *EI*[2]). It was copied by Muṣṭafā in on 25 *Rebīʿü l-āḫir* 957 (13 May 1550), cf. the colophon on f. 137b. Annotations by Levinus Warner are found in the margins (cf. the introduction to this

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chapter; *CCO* 645 [II, p. 113]). The text is followed, on f. 137b, by a brief glossary of 42 elementary Persian words, headed *Kitāb-i Dānistan*, with interlinear Turkish translations in red. Begins:

افتاب [کنش] ماه [ای] آب [صو]

The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 919

Turkish verses

The manuscript contains an undated copy of an Arabic commentary, *Kashf al-Wāridāt li-ṭālib al-kamālāt*, by ʿAbdullāh eṣ-Ṣimavī (d. 896/1490), on a work of jurisprudence, *al-Wāridāt*, by İbn Ḳāżī-i Ṣimavna (d. 819/1416), cf. *GAL* S II, p. 315; Voorhoeve, p. 398. Among a number of text fragments by an owner, possibly identical with the copyist, Fażullāh b. Muṣṭafā, whose name is mentioned on f. 1a, there are two Turkish poems (quatrains), rhymed in *gönül* and '-ā', repectively, both headed *li-muḥarririh* (ff. 147b and the final flyleaf, *verso*), and two distichs headed *sırr-i cānān* (last flyleaf, *verso*). The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 933

Turkish text fragments

The manuscript contains an undated copy of an Arabic commentary, *Maṭāliʿ al-anẓār*, by Maḥmūd b. ʿAbd ar-Raḥmān al-Iṣfahānī (d. 749/1348), on a textbook on metaphysics, *Ṭawāliʿ al-anwār min maṭāliʿ al-anẓār*, by ʿAbd Allāh b.ʿUmar al-Bayḍawī (d. 716/1316?), cf. *GAL* I, p. 418; Voorhoeve, p. 376. Turkish text fragments are found on the endpapers: a prayer prescription (13 lines, 209b), followed by a note that the text found its origin with Ḥıżīr Şāh Efendi and was related through Ẓahrī and and Ḥusāmzāde, and prescriptions for prayers to be said on the 10th, 11th and 12th night of *Ramażān* (a heading and three brief lists, 211b). The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 942

Turkish texts

The manuscript contains a collection of works by, or connected to, treatises by İsmāʿīl Anḳaravī (d. 1041/1631–1632), see my description in Vol. I, pp. 342–350. It contains another three pages with Turkish texts, hitherto

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overlooked, primarily a survey of prayers to be said on the consecutive days of the month of *Ramażān*, entitled *Faẓāyīl-i şehr-i Ramażān* (22b–23b). It begins (22b):

فضایل شهر رمضان اخبارده وارد اولمش و اثارده شویله کلمش درکه بر مؤمن موحد مبارك شهر رمضانك اول کیجه سنده صومه نیت اتدکده بو دعاء اقسه حق سبحان و تعالی ...

The digression is followed (on f. 23b) by a prayer (in Arabic) once said by the Prophet (4 lines); a prescription for a Friday prayer (2 lines); a prescription for curing cramp (one line); and recipes for remedies against colds and deafness (4 & 2 lines). The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 947

A verse and a note in Turkish

The manuscript contains an undated copy of an Arabic encyclopaedia of sciences, *Fawā'iḥ al-miskīya fī'l-fawātiḥ al-Makkīya*, by ʿAbdurraḥmān b. Meḥmed el-Bisṭāmī of Antakya and Bursa (d. 858/1454), cf. *GAL* II, p. 231; Voorhoeve, p. 82. M. Smith in *EI*[2]. The 'title page' (1a) shows various annotations, among them an owner's inscription with a seal, dated 1034 (1624–1625), of Muṣṭafā b. Yūsuf, *ḳāżī* in Lesḳofça [Leskovac]; a note on the author and his work in Arabic; a *ḳıṭʿa* in Persian and Turkish in praise of the book; and a note in Turkish (5 lines), informing that the work comprises [data on] 145 different sciences (*ʿulūm*) and that the molla had written 150 works. The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 954

A Turkish poem

The manuscript contains an undated copied of an Persian *meṯnevī* on mysticism, *Asrārnāme*, by Farīd ad-Dīn ʿAṭṭār (d. after 586/1190), cf. B. Reinert in *Encyclopaedia Iranica*; *CCO* 651 (II, p. 114). An incomplete Turkish *müstezād* (*ġazel* with additions) rhymed in *-ār görünür* /*-ndür* is found on f. 3a. The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 958

Turkish texts fragments

The manuscript contains a great number of treatises and shorter texts in Arabic, mostly on philosophy. Among the authors are some Ottoman

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scholars: Molla Luṭfī (d. 900/1494, cf. *ʿOM* II, pp. 11–12), represented with eight works; ʿAbdurraḥmān b. Meḥmed el-Bisṭāmī (d. 858/1454, cf. under Cod.Or. 947, above); Kemāl Paşazāde (d. 940/1533, cf. V.L. Ménage in *EI*²), Meḥmed b. Hamza el-Fenārī (d. 834/1431) and Ḥasan Çelebi b. Meḥmed Şāh el-Fenārī (d. 886/1481). The texts were copied by a number of scribes; the volume, clearly compiled from at least three different manuscripts, contains a series of colophons, dated 925/1519 (21b, 35b, 55b), 926/1519–1520 (74b), 950/1543–1544 (302b), 953/1546–1547 (139a) and 954/1547–1548 (153b, 163a, 169b, 176b, 186b, 196b, 243b, 250b). The name of the copyist, Ḥāmid b. ʿAbdullāh b. Shaykh Dürūz, is mentioned on ff. 21b and 35b; he worked in the Beglerbegi *medrese* in Edirne (cf. f. 21b); a *vaḳf* inscription by the same, bequeathing the manuscript to his sons and grandsons, is found on f. 100a. There are some Turkish texts added in a minute *şikeste* hand: a prescription for reciting the *sūrat Āl* [*ʿUmrān*] (2 lines) and advice on consultation (*meşveret*) ascribed to Jaʿfar Ṣādiq (61b); a poem (*müfred*) on the legitimy of coffee-drinking (5 distichs, 86a), begins:

بر سوال ایلر سکا ارباب قهوه لطف ایدب * ویر جواب باصواب ای مفتیء عالیجناب

a prescription, headed *ḫavāṣṣ-i meşāyiḫ-i kibār*, for reciting a *sūrat-i tabārek* for the benefit of a number of listed saints, whose names are all Aḥmad, and a *müfred*; a distich and two medical prescriptions (88a); two distichs attributed to Necātī (100a); *fetvā*s by [the *şeyḫülislām*] Saʿduddīn [d. 1008/1599] on the legality of having one's child given suck by a female slave and a digression by the same on the differing views by scholars, particularly in *fetvā*s issued by Qāḍī Khān [d. 592/1196] (331b), followed by an anonymous letter, addressing a 'sulṭān', on the same problem (332a). The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 977

Turkish text fragments

The manuscript contains an undated copy of an Arabic commentary, *al-Mūjiz al-Qānūn fī ṭ-ṭibb*, by ʿAlī b. Abī l-Ḥazm Ibn an-Nafīs (d. 687/1288), on a work on medicine, *al-Qānūn fī ṭ-ṭibb*, by Abū ʿAlī al-Ḥusayn b. ʿAbdallāh Ibn Sīnā (Avicenna, d. 428/1037), cf. *GAL* I, p. 493; Voorhoeve, p. 263. The endpapers contains a few Turkish text fragments; a recipe (4 lines) for a medicine, to be inhaled through the nose, is found on f. 1a; various glosses (5 lines) in explanation of some medical terms, partly said to be of Greek origin (198a); and a quotation from a petition or a letter of appointment concerning a post of Koran reader (*cüzḫān*) at the Süleymānīye Mosque for

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4 *akçe* per day (2 lines and a tailed signature). The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 981

A Turkish gloss

The manuscript contains a collection of, mostly, Arabic treatises, and a few Turkish works, see my description in Vol. I, pp. 364–369. It contains another Turkish text, hitherto overlooked, on f. 97b: a gloss (5 lines) to an Arabic sentence quoted in the first line; it is signed by el-Ḥācc Üveys, *ḳāżī* at Üsküb (?). The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 1025

A note and a distich in Turkish

The manuscript contains a collection of (parts of) illustrated Arabic treatises on mathematics and astronomy, compiled from at least two different manuscripts. The dates *Żī l-ḥicce* 911 (April–May 1506, at Amasya) and end of *Ramażān* 829 (July–August 1426) are found in colophons on, respectively, pp. 15 and 42. The 'title page' (p. 1) contains a genealogy in red of Seyyid Meḥmed—a note in Turkish, only partly legible, with the year 840 (1436–1437) and the place name of ʿAyntāb (Gaziantep) is found in the right margin. Annotations and text fragments in the handwriting of Muḥammad b. ʿUmar b. al-ʿUrḍī of Aleppo, an acquaintance of Jacob Golius and Levinus Warner, who helped them to acquire manuscripts from the Middle East (see Leiden, UB Cod.Or. 1122, Vol. 1, pp. 439–441, with plate), are found on pp. 1–3, 11 (left margin), 22, 24–25 and 26 (lower margin). The present manuscript had probably been in his possession. Among his inscriptions is a Turkish distich by Monlā Sürūri, followed by an Arabic translation (p. 9). The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 1228

A letter in Turkish

The manuscript, a miscellany, contains a collection of (numbered) original letters (mostly in Arabic and addressed or Erpenius and Golius), documents and parts taken from manuscripts. It had belonged to Johannes Heyman (1667–1737). See for more details, Vol. I, pp. 521–533. The manuscript

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contains an undated letter in Turkish, No. 35 of the miscellany, hitherto overlooked. It was sent by a certain Shaykh Caʿfer b. Meḥmed, known as Ḳāżīzāde; no addressee is mentioned. It concerns a request for the purchase of 15 *okka* of *pekmez* (boiled grape-juice) and ten *okka* of candy, at any price, to be paid for by ʿAlī Çelebi. White paper, 155×88 mm, 5 lines, followed by a signature.

Cod.Or. 1233

Turkish annotations concerning the birth of sons

The manuscript contains an illustrated copy of an Arabic work on the magical use of a great number of Koran chapters, undocumented, by Abū l-ʿAbbās Aḥmad b. ʿAlī b. Yūsuf al-Būnī al-Qurashī (d. 622/1225), cf. *GAL* I, p. 497, S I, p. 910; Voorhoeve, p. 374. The copy was completed by Aḥmad b. ʿAlī al-Anṣārī on 9 *Receb* 812 (17 November 1409), see colophon on p. 338. Two owner's inscriptions of Ḥāfiẓ Ebābekir b. el-Ḥācc Ḥasan el-Vāʿıẓ at Bozoḳ (Yozgat) with seals, one of which was a misprint, are found on the first original flyleaf, *recto*. A great many Turkish notes are found on the 'title page', almost all of them statements on the birth of sons: of Ḳaydāş b. Aḥmed b. Mevlānā Baḫşāş b. Luṭfullāh b. Ḥāccī ʿAbdullāh on 6 *Ẕī l-ḳaʿde* 980 (10 March 1573)—he died on the same day, '10 March'; of Muṣṭafā b. Meḥmed on 22 March 982 (1575); of Feṭḥī b. Aḥmed b. Luṭfullāh etc. on 27 *Muḥarrem*/8 May 983 (1575); of Ṭāhir b. Aḥmed b. Luṭfullāh etc. on 28 *Ramażān* 984 (9 December 1576); of Luṭfullāh b. Aḥmed b. Luṭfullāh etc. on 7 *Ẕī l-ḥicce*/17 *Ḳānūn-i ṣānī* 987 (January 1580); of Mesʿūd b. Meḥmed b. Bayrām on 16 *Cemāẕī l-āḫir*/May 996 (13 May 1588); and of Beşīr b. ʿAbbās b. Aḥmed Faḳı b. Mevlānāʿ Aşlī (= ʿAdlī?) Ḫalīfe on 22 *Ẕī l-ḥicce*/*Eylül* 1000 (29 September 1592). The MS is part of the Schultens collection, described in Vol. 1, Chapter 5.

Cod.Or. 1670, 1671

Various documents in Turkish and Dutch

The Ottoman documents described in Vol. II, p. 207, at the time 'not available to readers', have meanwhile been recovered and put into a portfolio labeled Or. 1670. Apart from the two original documents, the letter of safe-conduct (*fermān* of large format, headed by the *tuġra* of Sultan Muṣṭafā III, and the 'letter' (in fact a *ḥüccet* issued by the Molla (*ḳāżī*) of Izmir, es-Seyyid İbrāhīm eş-Şevḳī (?), upon the request of the first dragoman of the Dutch consulate, dated 5 *Cemāẕī l-evvel* 1187/ 24 August 1773; the name of the

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ship and the captain are mentioned but could not be identified), are accompanied by (draft) translations into Dutch. The portfolios also contains:

– A copybook, 245×195 mm, 11 folios, with parts of a draft transcription (in Western *naskhi*) and translation, partly interlinear, into French of a *muḥabbet-nāme* (letter of friendship) from the Dey of Algiers, Ḥasan Paşa (in office 1791–1798), to the 'King of the Netherlands', emphasizing the need for friendship between the two nations (the Dey had declared war on the Dutch republic earlier, in January 1793; after lengthy negotiations peace was restored in 1794, cf. Gerard van Krieken, *Kapers en kooplieden; de betrekkingen tussen Algiers en Nederland 1604–1830* (Amsterdam 1999), pp. 88–89); the letter was sent with the (Jewish) envoy, Miha Bū Baḳrī, who should be given a letter in reply. The letter is dated mid *Ṣafer* 1208 (end of September 1793). The paper cover of the copybook has a long title in Dutch: *Afschrift van een Turkschen Brief, ontvangen door H.H. Hoogmogenden, op den 5 Octobr. 1793 nevens deselven Translaat in 't Hollandsch, door Ev. Scheidius*. Everard Scheidius (1742–1794) was professor of Oriental languages in Harderberg (from 1765) and Leiden (from 1793).

– A letter in Dutch from the States-General in The Hague to Scheidius in Leiden (see above) with the request of a translation of an included 'official letter in Arabic' and their speedy return to The Hague; dated 8 November 1793 and signed by G.B. Emants.

Cod.Or. 6292

A miscellany

This volume, clearly used as a scrapbook, contains a great many, often brief, texts, prose and poetry, in Arabic, Persian and Turkish, and written in various hands (cf. Voorhoeve, pp. 421–422). A colophon, partly lost by trimming, with the date Thursday 10 (?) *Rebīʿü l-āḫir* 1081 (27 August 1670) and the place name of Istanbul occurs in the lower margin of f. 134b. An owner's inscription of 'Abdulḳādir b. el-Ḥācc İsmāʿīl with the year [1]249 (1833–1834) occurs on f. 1a. A note (in Arabic) on the birth of a daughter called Fāṭima, on Sunday 22 *Rebīʿü l-āḫir* 1176 (10 November 1762) is found on f. 135a. A seal with the name Ḥasan and the year 1155 (1742–1743) occurs on f. 136a. The 'title page' (1a) contains two Turkish text fragments: a verse from an *ilāhī* and four magic words with an instruction for their use, based on the authority of Shaykh Saʿduddīn el-Ḥamavī (9 lines). Two leaves with a description of the contents by P. Voorhoeve are included in the volume. There is one Turkish text of substantial length:

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(8) ff. 45b–48a

حكايهٔ عجيبه من قطب السرور منادمتلرى

Ḥikāye-i ʿacībe min Ḳuṭb es-Sürūr münādemetleri

A series of anecdotes involving a number of Arab littérateurs of the 2nd/8th century, among whom Muṭīʿ b. Iyās and Ḥakam al-Wādī, with quotations of their Arabic verses. The title is found in a heading preceding the text.

Begins (45b):

منقولدركه مشاهير ادبادن مطيع بن ايآس و يحيى ابن زياد و حكم الوادى و حماد الراويه ... متمادى اولوب ...

Ends (48a):

اول غلام حقنده سر كرفته شد ديرلر يعنى باشى طوتيلوب روده كى استعمال اولندى ديمكدن كنايه ايدرلر

Bound in embossed dark red leather; a paper label with a title is found on the back; numbers on the bottom edge; glazed white and cream paper; 136 folios; 190×118 mm and (8) 170×100 mm, varying; (8) 23 lines; (8) without catchwords; small irregular *nesiḫ*; see also above. Purchased from Friedrich & Co., Cairo, through the firm of E.J. Brill, Leiden, in February 1931. (An invoice from Brill, dated 19 February 1931, is found in the volume.)

Cod.Or. 20.193

Religious texts in Turkish

The undated manuscript is a miscellany of a great many texts, mostly in Arabic, on paper and quires of varying format and written in various hands. The manuscript may have belonged to a preacher or imam. The Turkish texts are the following:

f. 2–3. A loose sheet of paper with a copy of a prayer to be said after a sermon, headed *Duʿāba ʿd el-vaʿẓ*.

f. 3a. A sermon, headed *Ḫuṭbe-i Kürsī*.

f. 3b–4a. A prayer, without heading.

f. 4a–b. A prayer to be said after a sermon, headed *Duʿā baʿd el-vaʿẓ* (partly identical with the text found between f. 2 and f. 3, see above).

f. 6b. A brief note in Arabic on Koranic matters, with a marginal gloss in Turkish.

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f. 28a. Five distichs in Persian, with glosses in Turkish.

f. 31–32. A loose sheet of paper with a note on *tafsīr*.

The manuscript was bought from E.J. Brill, booksellers, in November 1986 (and is described in their catalogue No. 55, under item 32).

Cod.Or. 26.264

Mebḥaṣ-i īmān مبحث ايمان

An early 18th-century copy of a work on the principles of Islam by Hüdā'ī, whose name occurs in a number of poems found in the work (e.g. f. 7a:9). He may be identified by ʿAzīz Maḥmūd (d. 1038/1628), who, apart from the author of a *Dīvān*, also wrote a considerable number of Arabic and Turkish treatises, mostly on mystical subjects (cf. Hasan Kâmil Yılmaz in *TDVİA*), but is not known to have written this work. The title is mentioned seven times in the introductory *meṣnevī* on the first page (1b). The prose text, which does not show formal divisions and is alternated by a number of poems, is based on many Arabic and (seven) Turkish sources mentioned in the introduction (4a–5b) and elsewhere. Among them—mentioned as the first in f. 4b:15—is the well-known *Vaṣīyet-nāme* by Birgili Meḥmed Efendi. The work ends in a long series of questions (*mes'ele*, from f. 132a). A few marginal corrections and additions, and pencil notes by Barbara Flemming. (For another copy of the same text, see Cod.Or. 17.138.) The 'title page' (1a) contains an Arabic quotation from *Iḥyā al-ʿulūm*, followed by Arabic and Turkish jottings in a crude handwriting—these also occur on the inner front-board. The work is followed by a brief Turkish text, headed *ʿİsḳāṭ-i ṣalātuñ beyānıdur*, and probably in the hand of the copyist which is followed by some Turkish jottings.

Bound in a somewhat worn, brown leather cover with flap with blind tooled insets in Oriental style; glazed white paper; an illegible inscription is found on the bottom edge; 146+1 folios; 215×157 mm and 165×100 mm, varying; 15 lines; catchwords; vowelled *nesiḫ*; rubrics in red; completed in 1115 (1703–1704); without the name of a copyist. Acquired from Barbara Flemming, 11 April 2003; her name and the numbers 1. and 1376, written in pencil, occur on f. 1a.

Begins (1b–2a, after an extended *besmele*):

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الحمدالله رب العالمين و الصلوة على محمد و آله و صحبه اجمعين قيل فى حق هذا الكتاب عزيز طوتغل انى اى جان * نه خوش نعمت درر ايمان * كل اى درويش كل اى سلطان * بله كور مبحث ايمان ... اما بعد بلكل و اكاه اولغل كم اك اول مؤمنه فرض و واجب اولان كشى نه طريقله عند الله و عندالناس مؤمن كامل اولور

Ends (146a):

مسئله زيد عمرو بوزخانيه الوب كتمكله آثم اولورمى الجواب اولور ابو السعود

Colophon, with copyist's verses (*ibidem*):

تمت الكتاب بعون الله الملك الوهاب فاعلات فاعلات فاعلات فاعلات وير محمد مصطفى يه صلواة اللهم صلى على سيدنا محمد اوقيانى دكليانى يازنى يازدورنى رحمتكله يار لغاغل يا غنى خيره يازسون شرنى انوك كراما كاتبين هر كم بر دعائله اكرسه اشبو خطك كاتبين تاريخ ١١١٥سنه الف و مائه خمسة عشرة

Catalogue entries: Karatay 126; TYTK (Antalya) 2778, 2779; TYTK (Isparta) 464; Yardım3259.

Cod.Or. 26.265

Dīvān ديوان

An undated collection of poems by Meḥmed b. Süleymān who used the pen-name of Fużūlī (d. 963/1555–1556). The title, *Dīvān-i Fużūlī*, is found in a title preceding the text on f. 1b. The collection only comprises the poet's *ġazel*, 294 items, arranged in the usual *Dīvān* sequence. (For a copy of the first part of the preface, see Rotterdam, *Wereldmuseum* 70935, below.)

Bound in boards with dark brown leather back and edges; glazed cream paper with watermarks (bird with legend CFA); the title is written on the bottom edge; 1 + 70 + 1 folios; 246 × 177 mm and 155 × 100 mm, varying; 17 lines; catchwords; *rıḳʿa*; title, rubrics and lines in red; without a date or name of a copyist; a seal of es-Seyyid Ṣāliḥ Refīḳ is printed over the title on f. 1b. Acquired from Barbara Flemming, 11 April 2003.

Begins (1b):

قد انار العشق للعشاق منهاج الهدا * سالك راه حقيقت عشقه ايلر اقتدا

Ends (69b):

فقر و فنا سعادتى ويردك فضوليه * آنده اولن سعادت فقر و فنا حقى

Catalogue entries: Götz I, 335, and Sohrweide I, 228, where other MSS are mentioned; see also Fihris 1855–1865 (II, pp. 86–88); Karabulut 67; KİYK 56; TYTK (Antalya) 2025–2026; TYTK (Süleymaniye, Ali Nihat Tarlan) 205–207.

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Editions: Būlāq 1254; Tabrīz 1266, 1268; Istanbul, printed seven times between 1284 and 1328; Ali Nihad Tarlan, *Fuzulî Divanı* (Istanbul 1950); Abdülbâkî Gölpinarlı, *Fuzulî Divanı* (Istanbul 1961).

Literature: Abdullah Karahan in EI² and *TDVİA*.

Cod.Or. 26.266

A collection of traditions and stories

A late 16th-century copy, incomplete at the beginning, of a collection of traditions and anecdotes/stories (*laṭīfe*, *ḥikāyet*) about Islam, the prophets and the early history of Islam, probably in translation of an Arabic work—headings are in that language. No title or name of an author are found in the manuscript. It seems to comprise only the last part of a second part (*ḳısm*) and the third one (see heading on f. 44a) of a much larger work. The first heading in red (on f. 1b) reads: *Menāḳıb-i Fāṭima*. The last section (*faṣl*, from f. 55a) discusses prayers and how to use them in order to avoid calamities (*fī l-ḥātimet fī d-duʿāti d-defʿı l-belīyāt*).

Marginal corrections and additions. The last flyleaf (f. 66) contains various jottings in a crude hand, among them a talismanic formula, a preamble to a letter addressed to Meḥmed Aġa, a note signed by Meḥmed Aġa (at Çorum) on the birth of a son called İbrāhīm—later changed into ʿAlī—in the afternoon of Tuesday 26 *Ṣafer* 1222 (5 May 1807), and an administrative note.

Bound in worn brown leather with flap and blind tooled insets in Oriental style; glazed cream paper, worn and partly restored in various places; tasselled cords in right margins; 66 folios; 195×140 mm and 165×95 mm, varying; 15 lines; catchwords, partly lost by trimming; vowelled *nesiḫ*, occasionally changing into *taʿlīḳ*; headings, rubrics, and, occasionally, dots in red; completed by […?] Bekir b. Maḳṣūd b. İbrāhīm on the morning of a Monday at the end of *Rebīʿü l-evvel* 997 (? 7–16 February 1589). Acquired from Barbara Flemming, 11 April 2003.

Begins (1a):

غسال اشتمز یوزنی دخی ارتر و بغلر چوبکه اودن چقالر چاغرکه یا جنازمی کتورنلر بنی تز تز الوب کتمك
شول اولرومی که بن یاپشدم و درلو نفشلر و صنعتلر ایلمشدم اکا وداع ادایوم …

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Ends (65b):

... و السلام على المرسلين و الحمد لله رب العالمين ... توفيقه وضع الله [؟] على سيدنا محمدو اله و صحبه اجمعين

Colophon (*ibidem*):

قد وقع الفراغ من تحرير من النسخة الشريفه فى اواخ ربيع الاول يوم الاثنا وقت الضحى على يد العبد الضعيف المذنب ... كثير العصيان الراجى بعفو ربه الديا ... بكر بن مقصود بن ابراهيم عفى عنهم الغنى العليم سنه سبع و تسعين [؟] و تسعمائه من الهجرة النبوية ...

Cod.Or. 26.267

Kitāb-i Īmānīye كتاب ايمانيه

A late 16th-century copy of an anonymous work, incomplete at the beginning, containing prescriptions for the magical use of pious formulae. These are accompanied by historical anecdotes. The title is found in an epilogue by the (unnamed author), in which he in particular recommends the book to his readers and prays for a strong faith in himself and his readership (87a:7; see also the quotation below). Only one other copy of this work seems to be documented; it is mentioned in the union catalogue of the Islamic collections of (northern) Cyprus. Marginal additions in a different hand are found on ff. 22b and 87b. Jottings in a bold hand occur on f. 88b. Two (parts of) pages, torn from an Ottoman printed book and a journal (*Resimli mecmūʿa neşrīyātından*) are included in the manuscript.

Bound in boards with brown leather back and edges; somewhat coarse and worn cream glazed paper; 88 folios; 205×145 mm and 145×95 mm, varying; 11 lines; catchwords; partly vowelled *nesiḫ*; Arabic quotations and rubrics in red an green; red borders; completed by Yūsuf b. ... (illegible because of restored paper damage) in the province of Ḥabeş (Ethiopia) on a Sunday of *Rebīʿü l-evvel* 982 (June–July 1574); two owners' seals are found in the margin of f. 30b; an owner's inscription of Ḥāccī Bayrāmzāde Bekir Efendi with the year 1254 (1838–1839) occurs on f. 88b. Acquired from Barbara Flemming, 11 April 2003; the MS contains a slip of paper with the registration 4.= 1380.

Begins (1a):

طاعت و عبادت قلوك در پس امدى بز قول لر او قرواشلر لازمدركى اول بزى ياوقدن وار ايلين افندمزه قوللوق ايدوز

From the authors's epilogue (87a–b):

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امدی اکتب صاحبی بو کتابی دایما اوقویاسز دخی بو فقیر الحقیری دعادن اونوتمیسز الله ایمانله کندره دیسز و جمیع مؤمنلری بله اکه سز تا که دعاکوز قبول اوله ... و بوکتاب ایمانیی هر کیم اوقومغه استرسه ورسز اما جانوك کبی صقلیه سز زیرا بوکه ایمانیه درلر ... الله میسر اده سزه و بزه و جمیع المؤمنین و المؤمنات ... غریق رحمت ایلیه آمین ...

Ends (87b):

و تمت کلمت ربك صدقا و عدلا لا مبدل الکلماته و هو السمیع العلیم و الحمد لله رب العالمین

Colophon (*ibidem*):

قد فرغ هذه الکتاب المبارکه بین الصلوة یوم الاحد شهر ربیع الاول بولایت الحبش یوسف ابن ... سنه ۹۸۲و الحمد لله وحده

Copyist's verses (partly illegible, *ibidem*):

هر کمکه بوکتابه نظر قلا * لطف ادب یازنی اچون دعا قلا

[...]

امتدن راضی اوله سون معین * رحمت الله ... اجمعین * و الحمد لله رب العالمین

Catalogue entry: KİYK 140.

Cod.Or. 26.268

Menāḳıb-i çār yār مناقب چار یار

A late 17th-century, incomplete copy of a history of the first four orthodox caliphs by Shaykh Şemsüddīn Sīvāsī (d. 1006/1587–1588)—a part of the text is missing between f. 162 and f. 163. The title occurs in a heading preceding the text of f. 1b; the name of the author is mentioned in f. 1b:14. The work is also known as *Menāḳıb-i ḥulefā-i rāşidīn*. After a brief introduction (1b), twelve chapters (*bāb*) are dedicated to Abū Bakr (65 *menāḳıb*, 2a–53b); ʿUmar (81 *menāḳıb*, 53b–100b); Abū Bakr and ʿUmar (3 *menāḳıb*, 100b–102a); ʿUthmān (55 *menāḳıb*, 102a–127a); ʿAlī (50 *menāḳıb*, 139a–164b and the final section in *meṣnevī* rhyme of the 100th exploit); Abū Bakr, ʿUmar, ʿUthmān and ʿAlī (164b–205a, 46 *menāḳıb*—the 44th mostly in *meṣnevī* rhyme); a *münāẓara* (dispute) between Abū Bakr and ʿAlī (205a–206b); the *menāḳıb* of the Ten Companions of the Prophet (206b–208b); the *menāḳıb* of the *Ahl al-Bayt* (17 sections, 208b–218b); the *menāḳıb* of the Companions of the Prophet (7 sections, 218b–221b); and on the merits and qualities of the nation (*umma*, 221b–232a). Marginal additions and indications of content. (For other copies of the same work, see Codices Or. 12.354 and 14.410.)

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Bound in embossed boards with a brown leather back with gold ornamentation and title (*Menāḳıb-i çehār yār*) in Western (late-Ottoman) style; glazed white paper; 1 + 232 + 1 folios; 197 × 130 mm and 150 × 95 mm, varying; 23 lines; catchwords; small *nesiḫ*; headings, rubrics, lines, and dots in red; completed by İbrāhīm b. ʿÖmer on a Wednesday in *Cemāẕī l-evvel* 1106 (December 1694—January 1695). Acquired from Barbara Flemming, 11 April 2003.

Begins (1b, after a *besmele*):

حمد پر اجلال و ثنای بی اخلال اول قادر لایزاله سزاوار و لایقدر که چهار ارکان دین متینی چهار یار کزین سید المرسلین ... و بعد غیرت شریعت دین محمدی و حمیت سنة ایین احمدی اوزره اولان اخوات دین ...

Ends (232a):

ربنا و اننا ما وعدتنا علی رسلك و لا تخزنا یوم القیمة انك لا تخلف المیعاد

Colophon (*ibidem*):

قد وقع الفراغ من تحریر هذه المناقب الشریف علی ید احقر العباد ابراهیم بن عمر فی یوم الاربع من شهر جمادی الاولی فی سنه سته مائه و الف

Catalogue entries: Fihris 4653–4655 (IV, pp. 146–147); Karatay 1159–1161, 3037.

Edition: Istanbul 1258 (cf. *GOW*, p. 275n)

Literature: *ʿOM* I, p. 95.

Cod.Or. 26.269

A miscellany

An undated collection of pious works in prose and poetry by, mostly, a man nicknamed Mollā ʿArab, not identified (see also under **3**), and copied by, seemingly, one copyist. Additional text fragments are found on the endpapers, among them a prayer prescription and a calculation (1a), a talismanic diagram and square, and an Arabic prayer (99b). Crude marginal jottings in a large script, mostly consisting of the word *vaḳf*, are found throughout the volume.

(**1**) ff. 1b–12b

A portion of scriptures and prayers to be recited daily (*evrād*) and recommended by the Prophet. It is preceded by a brief introduction (1b–2a). No title or author are indicated. A few marginal additions.

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Begins (1b, after a *besmele*):

الحمد لله ذاكر الذاكرين و زايد خيرات الشاكرين ... اى دين قرنداشى و اخرت يولداشى و فقك الله للحق و اليقين

Ends (12a–b):

... دكلو نماز قلسك عزم جلالم حقجون دنيا و اخرت مراد لرك ميسر ايليسم و كوكلوكى باى ايليسم

(2) ff. 12b–17b

el-Esmā' el-ḥüsnā الاسماء الحسنى

A treatise on the beautiful names of God in the form of a prayer by Mollā ʿArab. The title is found in a heading preceding the text; the name of the author in the concluding line.

Begins (12b, after a *besmele*):

تضرع ايدرم الله اومارم لطفكى سندن بكا تز و رانى رحمن رحيم پر نوالكدن ملك قدوس جنابكدن سلام ويركل حضور اوزره ابد مؤمن مهيمن سك بزى حفظ ايت

Ends (17a–b):

صلوتين سلامين بزى حلم ايت محمددن اومر ملا عرب قلك حداعنوك صوين دايم بغشلا صوچمى و رب رحمت نوالكدن

(3) ff. 17b–39b

[*Risāle*] *fī beyāni l-ed'iye* [رساله] فى بيان الادعيه

A treatise on prayers, possibly incomplete at the end, by Meḥmed el-Muḥammedī, better known as Mollā ʿArab. The title is found in a heading preceding the text; the name of the author is mentioned in f. 18a:5. A few marginal additions.

Begins (17b–18a):

الحمد لله الذى جعل الدعات الصالحات رسائل الواسائل بين المولى و عبيد ...

اما بو عبد فقير الى رحمة ربه القدير محمد نام المحمدى كه خلق ايچنده ملا عرب دمكله معلوم اولمشدر بعض دعوات صالحين ... جمع ايلدم ...

Ends (39b):

اردنجه يوز صلواة افسوندن صكره يازدروب بله كوتورلر اما خلايه كرميه لر

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(4) ff. 40a–73b

A collection of religious poems and songs, mostly *ilāhī*s, by Mollā ʿArab. The caption *Mollā ʿArab fermūd* precedes most items. A few marginal additions.

Begins (40a):

صچوم چو قدر بلورم بن بو نفسك آه النذر آه * زبون الدى الندن جان بو نفسك آه النذر آه

Ends (73b):

جمله اصحاب نسب احباب اتباع شيوخ * مؤمنين ختم بالايمان ايدب و يركل مدام

(5) ff. 73b–83b

An anonymous treatise, without title, on the magical use of the names of God. A few marginal corrections and additions.

Begins (73b, after a *besmele*):

الله هر كم بو اسم كوندە بيك كره اقسه حق تعالى اتى [اصل] يقيندن ايليه الرحمن هر كم بو اسم هرنمازك صكنده يوز كز اقيه حق تعالى اونتغى و غفلتى اندن كتوره و كوكلن يمشاق ايده

Ends (83b):

الصبور هر كم رنجور اولسه و يا محنتى و يا باش اغرسى اولسه و يا خوذ ستمسى اولسه اوج بيك كز بو اسم اقيا حق تعالى شفا وره مراد حاصل اوله

(6) ff. 84a–99a

A collection of, mostly, *ġazels* by Zülālī (84a–b); Şāhidī (84b–85a); Ḥarīmī (85b–86a, 94b–95b—a song with the *maḳām* Çārgāh); Ḫalīfī (86a–b, 87a–88b—a series of seven quatrains with a returning refrain in praise of Mollāʿ Arab—89a–b, 93b–94a); Nihānī (86b–87a, 96b–97b—a series of quatrains with returning refrain, 97b–98a—a song with the *maḳām* Nühüft, 98a–99a); Süleymān (89b–90a); Ḥalācoġlı (90a–91a, 91a–93b—a series of quatrains with a returning refrain); [ʿAbdul]Vefā (94a–b); and Mollāʿ Arab (95b–96a). A few marginal corrections.

* * *

Bound in boards with flap and brown leather back and edges; glazed cream paper without watermarks, lightly stained and worn, particularly towards the end; 1+99+1 folios; 147×100 mm and 105×60 mm, varying; 8–11 lines; original quire numbering 1–10 from f. 5a; catchwords, occasionally omitted

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or lost by trimming; vowelled *nesiḫ* of calligraphic quality; headings, rubrics, lines and dots in red; without a date or name of a copyist. Acquired from Barbara Flemming, 11 April 2003.

Cod.Or. 26.270

Ḫurşīd-nāme خرشيد نامه

An early 19th-century copy of a long poem in *meṣnevī* rhyme describing the romance between Ḫurşīd and Feraḥşād by Şeyḫoġlı Muṣṭafā(flourished in the second half of the 8th/14th century), incomplete both at the beginning and the end as well as erroneously bound. The work was completed in 789 (1387) and offered to Sultan Bāyezīd I. The full work comprises about 8000 distichs; the present version less than 2000. (See for another copy of the same text, Cod.Or. 14.446.)

The inner boards and the first flyleaf contain calculations, an Arabic quotation ascribed to the Imām Shāfiʿī, and a statement (in Arabic, quoted below) by an owner that ʿÖmer had copied the book but was afraid that he would come to him and buy it for a small amount of money, dated 29 *Cemāẕī l-evvel* 1232 (16 April 1817).

Bound in boards with brown leather back and edges; glazed cream paper, stained and worn in many places; an illegible title is written on the bottom edge; 1 + 109 folios; remants of original numbers 133 to 200 (80a) and 63 (92a) to 94 (108a); 193 × 134 mm and 150 × 100 mm, varying; 15 lines; catchwords nearly all lost by trimming; vowelled *nesiḫ*; headings in red; copied by ʿÖmer in 1232 (1817), cf. above; an owner's inscription of Meḥmed b. Ḥüseyn is found on the first flyleaf, *recto*. Acquired from Barbara Flemming, 11 April 2003.

Copyist's inscription (first flyleaf, *recto*):

كتبت هذه المصحف الشريف بخط عمر و جهد كثير و عمر قصير اخاف من الاجل اذا جاءنى يباع بثمن قليل سنه ١٢٣٢ ج ذى اولى يوم ٢٩

Begins (1a, as in Ayan's edition, p. 222:2525):

بنك استينه كچدى خيلى مدت * فرحشاد اتمشيدى صبر عادت

Ends (109b, as in Ayan's edition, p. 201:1939):

عجب سنى سولى بن نشا اولمدم دلشاد * مكر جفا كله اورلدى كوكلمه بنياد

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Catalogue entries: Pertsch (Berlin) 365, where other MSS are mentioned; see also Ayan's edition, pp. 25–28.

Edition: by Hüseyin Ayan, in Latin script (Erzurum 1979).

Literature: Kathleen Burrill in *EI*[2].

Cod.Or. 26.271

A miscellany

A collection of texts related to Persian literature and lexicography, possibly copied by one copyist, Seyyid Ebūbekir Yazıcı, mentioned in a colophon on f. 53a with the year 1208 (1793–1794). The inner front-cover and the endpapers contain various jottings and notes, among them, mostly, preambles to letters (1a, 154b). The manuscript was endowed as a *vaḳf* to the library of the late ʿAyntābī Ḥāccī Aḥmed Efendi at Uşaḳ (inscription with a seal, dated 1283/1866–1867, on f. 2a).

(**1**) ff. 2b–53a

The *Pand-nāma* attributed to ʿAṭṭār with a Turkish translation

A late 18th-century copy of the Persian *Pand-nāma*, a didactic *meṣnevī*, attributed to Farīd ad-Dīn ʿAṭṭār (d. after 586/1090, see B. Reinert in *Encyclopaedia Iranica*), with an anonymous interlinear Turkish translation. The heading *Hāẕā Kitāb Pend-i ʿAṭṭār* precedes the text on f. 2b. A few marginal corrections and additions. (For the existing Turkish translations and commentaries of this popular work, see Helmuth Ritter, "Attâr", in *İA*; for copies of other translations, see Codices Or. 12.431 and 12.448(5).)

Begins (2b, after a *besmele*):

حمد بی حد آن خدای پاك را * انك ایمان دادمشتی خاك را

صایسیز شکر اول پاك خدایه * اویله تکری که بر آوج طبراغه ایمان و یردی

Ends (53a):

این مبارك نامه چون کردی تمام * بعد از آن بنویس دیکر و السلام

بومبارك نامه چون اولدی تمام * اندنصکره بر غیری سن یاز و السلام

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Colophon (*ibidem*):

الخط المذنب سید ابوبکر یازیجی میانه سنه ۱۲۰۸

(2) ff. 54b–105a

A rhymed Arabic/Persian-Turkish dictionary

The copy is undated and anonymous. The work consists of 30 chapters, consisting of poems of varying formats, mostly *ġazels* and *meṣnevī*s, and each dedicated to a special subject and conforming to a different metre. Prosodic indications in the form of red letters and numbers are found below the lines. A few marginal additions. The opening line, written upside down, is also found on f. 54b, together with a rhymed Arabic sentence.

Begins (54b):

افتتاح ابتدا آغاز کردن باشلمق * هم عطا بخشیدن اولدی همدخی با غشلمق

Ends (105a):

کوش زدن حسدر ولی بر کمسیه اورمق قولاق * قندیل مصباح سراج هم چراغ هم چراق

(3) f. 106a

A list of 22 Arabic verbal nouns with interlinear Turkish translations. Begins:

ابتدا [بشلمق] اقتدا [اویمق] اقتضا [استمك]

The sentence *ḳa'r-i deryādan çıḳmayınca dür bilinmez ḳıymatı* is written in the left margin, as is the title of the following work (*Luġat-i Vehbī Sünbülzāde*).

(4) ff. 106b–153a

Tuḥfe-i Vehbī تحفهٔ وهبی

An undated copy of a rhymed Persian-Turkish vocabulary by Sünbülzāde Meḥmed, who used the pen-name of Vehbī (d. 1224/1809). The title and the name of the author are found in f. 109a:15 and in the concluding chronogram (153a). The work, clearly in imitation of the popular 16th-century *Tūḥfe-i Şāhidī*, was written in 1197 (1782–1783). The work is preceded by an introduction, in *meṣnevī* rhyme (106b–109b), in which the author informs us that it was the fruit of his mission to Persia (as envoy of Sultan ʿAbdulḥamīd to Karīm Khān Zand) and that he had written it for his son Luṭfullāh. It was dedicated to Grand Vizier Ḥamīd Ḫalīl and his two sons (cf. Rieu, p. 144). It

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is followed by 58 chapters (*ḳıṭ'as*) in *ġazel*/*ḳaṣīde* format, a second *meṣnevī* on a selection of expressions (*ıṣṭılāḥāt*, 146b–153a), and a chronogram (153a). An additional verse is found in the margin of f. 129b. (For other copies of the same text, see Leiden UB Codices Or. 11.989 and 18.692[1])

Begins (106b, after a *besmele*):

حمد بی حد او کرم فرمایه * که انك نعمتیدر بی غایه

Ends (153a):

هزاران شکر ایدوب حقه دیدم تاریخ اتمامن * بحمد لله بو زیبا تحفهٔ وهبی تمام اولدی

Catalogue entries: Blaškoviçs 458; Fihris 569–573 (I, p. 145); Flügel 141; Kut 360; Rieu, pp. 144–145; TYTK (Antalya) 1636.

Editions: at least 30 printed editions exist, cf. the article in *İA*, among them Būlāq 1245, 1282; Istanbul 1213, 1241, 1263, 1267 and 1275. A modern edition is Numan Külekçi & Turgut Karabey, *Sünbülzade-Tuhfe* (Erzurum 1990).

Literature: *HOP* IV, pp. 257–258; Ömer Faruk Akün in *İA*; W. Björkman & Kathleen R.F. Burrill in *EI*^{2}. (See also Cod.Or. 1452.)

* * *

Bound in boards with dark brown leather back and edges; glazed cream paper; 154 folios; 205×143 mm and 150×90 mm, varying; 11–16 lines; catch-words; *nesiḫ*, vowelled in (1); headings and rubrics in red; headings partly in black in (4); (1) completed by Seyyid Ebūbekir Yazıcı in the middle of 1208 (1793–1794). Acquired from Barbara Flemming, 11 April 2003.

Cod.Or. 26.272

Dīvān ديوان

A late 17th-century copy of a collection of poems by the Ḥalvetīye Shaykh 'Abdulvehhāb of Elmalı who used more than one pen-name based on the root consonants of the second part of his name: Vāhib(ī), Vehhāb(ī) and Vāhib Ümmī (d. in 1004/1595–1596 or 1006/1597–1598). The poet does not seem to be mentioned in any of the known biographical dictionaries. There are at least six copies of this work preserved in Turkish libraries. The text in our volume is incomplete at the beginning where at least ten folios are missing. The collection consists of poems of the *ġazel*/*ḳaṣīde* format and not

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arranged in the usual *Dīvān* sequence, and comprises poems both in *ʿarūż* and syllabic metres. Marginal notes by an owner are found on f. 89b.

The (tattered) endpapers contain various jottings and notes, among them a *ġazel* (3 distichs) and fragments, partly lost, of (an)other poem(s). A folded leaf, 160×105 mm, with an Arabic text is found between f. 158b and 159a.

Bound in boards attached to which is the remnant of a brown leather cover; glazed cream paper, stained and dicoloured, particularly towards the beginning and end; 170+1 folios, with original numbers; 210×147 mm and 145×98 mm; 15 lines; catchords; *nesiḫ*, partly vowelled, particularly up to f. 40b; multiple red borders; completed by Aḥmed Çelebi on the morning of Saturday 12 *Cemāẕī l-āḫir* 1093 (18 June 1682); an owner's inscription of Ḥāfiẓ Meḥmed Ḳābil Efendi, *ḫalīfe* of Şeyḫ Efendizāde es-Seyyid eş-Şeyḫ Ḫāḳānī, with seal, is found on f. 170b; a *vaḳf* inscription with the names of Meḥmed Efendi and Ḥāccī Ḥüseyn occurs on the inner front-board. Acquired from Barbara Flemming, 11 April 2003.

Begins (11a):

غافل اولمه اج كوزك نكارى شيطان سنده در * لا دمه بو توحيده سحارى شيطان سنده در

Ends (170a):

واهب امى يوقلغنك و ارلغندن سوير سكا * توحيد بكا شاهد يتر كشف الله دن كلورزيز

Colophon (*ibidem*):

تمت الكتاب بعون الله الملك الواب فى شهر جاذى الاخر فى وقت ضحى فى يوم السبت فى ١٢يوم سنه تسعين و ثلث بعد الف من هجرة النبى كتبه الفقير باسم [؟] احمد چلبى ... [**erased**]

Copyist's verses (*ibidem*):

خير يازسن شرنى انك كراما كاتبين * كه دعايله اكارسه اشبو رسمك كاتبين

Edition: Ali Torun, *Vâhib Ümmî: Dîvân* (Yüksek Lisans tezi, Ankara 1987—unpublished).

Literature: Cemâl Kurnaz & Mustafa Tatcı, *Türk Edebiyatında Hû Şiirleri* (Ankara 1999), pp. 60–64; Mustafa Tatcı, *Elmalı'nın Canları* (*XVI–XVIII Asırlarda Elmalı Havzasında Yaşayan Halveti Erenleri. Hakkında Bir Araştirma*), Istanbul 2008 (I am indebted to Edith Gülçin Ambros and Cemal Kurnaz for the aforementioned bio- and bibliographical information).

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Cod.Or. 26.615

A legal miscellany

The texts were copied by one copyist, Meḥmed Reşīd b. İsmāʿīl, who was also the owner, in 1233 (1817–1818). A four-page survey of contents precedes the texts. The flyleaves contain a great number of additions, mostly *fetvā*s, in Arabic and Turkish written in a different hand; some of these are signed: by Ḥāfiẓ İbrāhīm, *müftī* in Dirac (Durrës, on the 4th flyleaf, *verso*), and ʿAbdurraḥīm (next page). A diagram concerning the division of an estate is found on the first flyleaf, *recto*.

(1) fifth flyleaf, *verso*—f. 73a

Ḳānūn-nāme-i cedīd قانون نامهٔ جديد

A copy of a general law code of the Ottoman Empire, mostly consisting of *fetvā*s issued by a number of *shaykhulislāms*, who were in function in the 16th and early 17th centuries, as well as separate laws (*ḳānūn-nāme*s) on specific subjects. The title is found on the first flyleaf, *recto*. The compilation of the law code was, according to the introductory part, initiated by Sultan Süleymān the Magnificent, conqueror of Hungary, after the *vilāyet* of Budin was founded [in 1541]. (For a detailed description of the contents, see in particular Götz II, pp. 112–114.) The copy was based on another copy made in Edirne in 1202/1787 (see the colophon, below). Marginal additions, often extensive. Schematic interlinear drawings in red are found on f. 63a. Purchased from the heirs of Robert Anhegger in 2003.

Begins (5th flyleaf, *verso*, after a *besmele*):

الحمد لله الذى له ملك السموات والارض و هو على كل شىء قدير جناب حاقان روى زمين و خليفهٔ رسول رب العالمين

Ends (73a):

عشرلرين حكم ايدوب ... من بعد شرع شريفه قانون امر هايونه مخالف و عناد ايتدرميه سن شويله بله سن علامت شريفه اعتماد قيله سن

Colophon (*ibidem*):

تحريراً فى اواخر شهر رجب الفرد لسنه اثنين و مأتين و الف بمقام ادرنه المحروسه تمت الكتاب بعون الله الملك الوهاب

Owner's inscription (*ibidem*):

من كتب محمد رشيد ابن اسماعيل فى سلح ش سنه ١٢٣٣

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Catalogue entries: Flemming 352; Götz II, 110–112; Sohrweide I, 114, where other MSS are mentioned; see also Fihris 3764–3773 (III, pp. 222–223); Kut 41–49; TYTK (Antalya) 3457.

Literature: Ahmed Akgündüz, *Osmanlı Kanunnâmeleri ve Hukukî Tahlilleri* V (Istanbul 1992), pp. 266–269.

(**2**) ff. 73b–86b

Maʿrūżāt معروضات

A copy of a collection of *fetvā*s issued by the *şeyḫülislām*, Ebūssuʿūd Meḥmed b. Meḥmed el-ʿİmādī (d. 982/1574). The work begins, after a brief formula in praise of God and the Prophet in Arabic, with an introduction in the form of a petition (73b) in which *imam*s and *müctehid*s (expounders of Islamic law) request clarification on a number of questions laid down in *fetvā*s by the late Ebūssuʿūd. The work itself consists of a series of *fetvā*s arranged in chapters (*Kitāb*) discussing a number of subjects, ranging from prayers to rent. Marginal additions, often extensive.

Begins (73b, after a *besmele*):

الحمدلله رب العالمين و الصلوة و السلام على سيد المرسلين محمد خاتم النبيين ... اما بعد سعادتلو و سيادتلو و فضيلتلو و مروتلو سلطانم حضرتلرينه عرض داعى بى ... اولدر كه ...

Ends (86b):

مسائل شتى ... بو شهادت ايله كنايس قديمه حالى اوزره قالمشدر كتبه ابو السعود

Colophon (*ibidem*):

تمت الكتاب بعون الله الملك المتعال محمد رشيد حرر فى اليوم الثالث عشرين ذى القعدة الشريفه لسنه ثلث و ثلثين و مأتين و الف

Catalogue entries: Flemming 345–347, Götz II, 84, Sohrweide I, 108–109 and Sohrweide II, 101, where other MSS are mentioned; see also Fihris 4517–4523 (IV, pp. 109–111); Kut 50–54; Schmidt 89, 95(2).

Editions: in *Millî tetebbu'lar mecmuası* I (1331/1915), p. 337 ff.; Paul Horster, *Zur Anwendung des Islamischen Rechts im 16. Jahrhundert* (Stuttgart 1935), with a German translation; Ahmed Akgündüz, *Osmanlı Kanunnâmeleri ve Hukukî Tahlilleri* IV (Istanbul 1992), pp. 32–75, with a transcription and a facsimile of the Selçuk University Theology Faculty Library MS 2671.

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Literature: cf. Flemming, p. 274; Sohrweide I, p. 85; Haim Gerber, *State, Society, and Law in Islam, Ottoman Law in Comparative Perspective* (New York 1994), p. 88ff.; Colin Imber, *Ebu' s-su'ud; the Islamic Legal Tradition* (Edinburgh 1997).

(3) ff. 87a–90a

An appendix containing a series of *fetvā*s by the *şeyḫülislām*, Yaḥyā Efendi (three times in office between 1031/1622 and 1053/1644, cf. *SO*[2] V, p. 1674). The text is headed:

فيما يتعلق بالقانون للمولى المرحوم يحيى افندى

The text is followed by a colophon (90a):

تم الكتاب بعون الله الملك المتعال محمد رشيد ابن اسماعيل غفر الله لنا و لوالدينا حرره فى اليوم الكامل عشر من ذى القعدة الشريفه لسنه ثلث و ثلثين و ماتين و الف م

(4) ff. 90a–b

A series of comparisons in Arabic, headed *Tarjīḥ al-bayān*.

(5) ff. 90b–91a

Mesā'ilül-müşkilāt مسائل المشكلات

A brief treatise on the seven cases in which an oath is considered to be void. The source, mentioned at the end of the text, was a work entitled *ad-Durar al-ghurar*. An extensive marginal addition is found on f. 91a. Begins:

البينة للمدعى و اليمين على من انكر حديث شريف مقتضاسنجه بوحديث شريف اطلاق اوزره سيدر يوخسه استثنا اولنمشدر

* * *

Bound in boards, covered in varicoloured marbled paper, with brown leather edges; glazedwhite paper; 5 + 91 folios, with original numbers 1–90 in red; 206 × 124 mm and 150 × 55 mm, varying; 25 lines; without catchwords; small *rıḳ'a*; headings, rubrics and lines in red; completed by Meḥmed Reşīd b. İsmā'īl on (2) 23 *Ẕī l-ḳa'de* 1233 (24 September 1818) and (3) 10 *Ẕī l-ḳa'de* 1233 (11 September 1818); an owner's inscription of the same, dated 29 *Ṣa'bān* 1233 (4 July 1818), is found on f. 73a. Purchased from the heirs of Robert Anhegger in 2003.

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Cod.Or. 26.616

Tuḥfetü l-küttāb تحفة الكتاب

An early copy of a (rare) collection of legal documents by Meḥmed b. ʿUbeydüllāh known as Mūsāzāde (d. 1197/1782–1783, cf. Fihris I, p. 139). The author is mentioned in p. 1:14; the title, which is mentioned in more complete versions of the text, has been omitted in the final part of the introduction on p. 2. The work is preceded by a brief introduction in Arabic (pp. 1–2) in which the author explains that his late father, Mūsāzāde ʿUbeydüllāh Efendi was a *ḳāżī* and produced many drafts of legal documents; when he, the son, came into the service of Pirīzāde Meḥmed Ṣāḥib Efendi, a *şeyḫülislām* [actually first *imām* of the sultan, 1193/1779–1195/1781; d. 1195/1781, cf. *SO*² VI, p. 1726], he collected the drafts as well as copies of 'fine letters' which his patron then corrected for him; these were sorted out and included in the present work. The collection contains the usual range of documents (statements issued by a *ḳāżī, ḫüccet*s, and letters authorized by the same), loosely arranged according to subject, from marriage contracts, declarations of divorce, wills, letters of manumission, to contracts of sales, appointments of attorneys, deeds of annulment, confessions of faith, death certificates, declarations of bankruptcy, settlements (in cases of injury and murder), *vaḳfiye*s and parts of them, bills of debt (*temessük*), various statements, such as confessions of guilt, perceptions of the crescent and petitions to the Porte. The original documents, partly 'depersonalized' (personal and place names changed to *fulān*) for the work, had nearly all, as far as indicated, been issued in Istanbul, Galata, and Üsküdar. Most dates are replaced by the formula *Tārīḫ-i Kitāb*. The work ends in a series of (parts of) model letters and documents of various type. Marginal corrections and additions, mostly *fetvā*s (pp. 1, 2, ff. 221a–222a); two model petitions are found in the margin of f. 222b. (For another copy of the same text, see Leiden, UB Or. 12.032.)

The work is preceded by a 13-page survey of contents. The endpapers contain additional texts in a different hand: model petitions adressed to the sultan (first flyleaf, *recto*; second flyleaf, *recto*, 223b, 224a), the last two dated 1238 (1822–1823) and signed el-Ḥācc Meḥmed, *müsellim* of Kütahya; model signatures and episto-lary phrases in Arabic (first flyleaf, *recto* and *verso*); a table with numbers and their Arabic equivalents, followed by a signature of the manuscript owner, the *ḳāżī* Ḥāfiẓ ʿAlī Rıżā, dated 1238 (1822–1823, second flyleaf, *recto*); a model *fetvā* concerning the appointment of an functionary by the founder of a *vaḳf* (ninth flyleaf, *recto*); and two *fetvā*s concerning financial transactions by [the *şeyḫülislām*] Meḥmed ʿĀrif Dürrīzāde (223a).

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Rebound in embossed dark brown leather; glazed white paper; 8 + 223 + 1 folios, with original numbers 16–223 in red—1–15 were removed and replaced by page numbers 1–28 in black; 212 × 145 mm and 153 × 87 mm; 22 lines; catchwords; irregular small *nesiḫ*; borders and headings, partly erased at the beginning, in red; multiple gold borders within black lines on pp. 1 and 2; a crude headpiece with floral motifs in gold on p. 1; completed by Ebābekir b. ʿÖmer on a Sunday during the last days of *Receb* 1204 (6–15 April 1790). Purchased from the heirs of Robert Anhegger in 2003.

Begins (p. 1):

الحمد لله الذى شيد مبانى الدين القويم بقوائم اقلام البلغاء ... و بعد فيقول العبد الفقير المعترف بالعجز و التقصير محمد بن عبيدالله المدعو بموسى زاده جعل التقى زاده ان والدى المرحوم

Ends (f. 222b):

امضاء و قضيه ... وانا الفقير المحتاج الى شفاعت صاحب المعراج ابو بكر القاضى بمدينت فلان

Colophon (*ibidem*):

قد وقع الفراغ عن تحرير هذا الصك المرغوب عن يد عبدالمذنب ابوبكر بن عمر غفر لهما و اليه فى يوم بظر فى سنه اربع متين و الف فى رجب اواخر تمت ١٢٠٤م

Catalogue entries: Fihris 544–546 (I, p. 139).

Cod.Or. 26.617

Fetāvā-yi Aḳkermānī فتاواى اقكرمانى

An undated copy of a collection of legal rulings (*fetvā*s) by ʿAlī ʿAbdullāh el-Aḳkermānī (d. 1028/1618–1619). The title is found on the bottom edge. The work is also known as *el-Vāḳıʿāt*. The collection was compiled by Dervīş Meḥmed b. Ḥasan, who explains in the brief introduction preceding the text that he, languishing in poverty and confusion in the plain of Tepe-i Erbaʿīn [this may refer either to a placename = Kırklartepe (?) or to the low annual income of forty *aḳçe*, or perhaps both], made his way to the outpost of Aḳkerman in 1040 [1630–1631] to find employment and was so fortunate as to come across scattered papers containing the *fetvā*s of the late ʿAlī Efendi, which he thereupon decided to gather and order in the form of a book. The text is divided into 47 (unnumbered) chapters (*Kitāb*) treating subjects ranging from canonical ablutions (*ṭahāre*) to the division of estates (*ferāyıż*, 227b). A few marginal additions, corrections and indications of content.

The endpapers contain some additional texts, partly in different hands: a quotation in Arabic on menstruation (first original flyleaf, *recto*); a series

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of calculations (first original flyleaf, *verso*); a survey of contents (second original flyleaf, *recto*); a series of titles of works on jurisprudence (second original flyleaf, *verso*, and two lines on the next page); a biographical note on ʿAlī el-Aḳkermānī ('Atayi 639' added in pencil—the passage mentions 1030/1620–1621 as the year of his death, cf. above) and, in the margin, a *fetvā* followed by a lengthy Arabic quotation, taken from the *Fetāvā-yi Üskübī* (see Cod.Or. 1276); and a *fetvā* by ʿAbdurraḥīm Efendi, dated 15 *Cemāẕī l-āḫir* [1]234 (3 January 1828). A few notes in pencil and ballpoint are found on the inner front-board.

Bound in boards with flap and red leather back and edges; glazed cream paper; (1) + 3 + 235 + (1) folios, with original numbers; 239 × 148 mm and 196 × 90 mm; 29 lines; catchwords; small s̱ülüs̱; headings rubrics and borders in red; double red borders on the first two pages of the main text; without a date or name of a copyist. Purchased from the heirs of Robert Anhegger, in 2003.

Begins (fourth flyleaf, *verso*, after an extended *besmele*):

الحمد لله الذی ما سئل الا اجاب و ما داعی الاواجاب [=استجاب] و الصلوة و السلام علی فاتحه ... اما بعد وقتا که بو عبد فقیر کثیر التقصیر درویش محمد بن حسن صحرای تپه اربعین ده بی سر و سامان ...

Ends (234b):

مسئله ذکیه دخی فوت اولوب ... الجواب التی سهمك بری هینده ایکیسی برابر زمینه ایله زمانه یه باقیسی عمروه ویریلور

Catalogue entries: Fihris 3031–3032 (III, pp. 159–160); Karatay 303; Yardım 3334.

Cod.Or. 26.618

A miscellany

A collection of texts copied by one scribe, ʿÖmer b. Ḥüseyn Efendi (mentioned in a colophon on f. 283a, cf. below). The first main text is preceded by a detailed nine-page survey of contents in red and black, written in a different, more casual, hand, and accompanied by interlinear and marginal additions, partly lost by trimming. A series of *fetvā*s and quotations from works on jurisprudence are found on the fifth flyleaf, *verso*, and the following page; signatures of ʿAbdullāh, with the year 1119 (1707–1708), and Ebū İsḥaḳ İsmāʿīl are added to two quotations. A quotation from a *ḫüccet*, partly lost by trimming, is found on f. 289a. Three *fetvā*s and two Arabic quotations,

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again partly lost by trimming, occur on f. 290a. Administrative annotations in three columns, mentioning weekdays and amounts, are found on the last flyleaf, *recto*.

(1) sixth original flyleaf, *verso*—f. 283a

Fetāvā-yi ʿAlī Efendi فتاوای علی افندی

An early 18th-century copy of a popular collection of legal rulings (*fetvā*s) by the *şeyḫülislām*, ʿAlī Efendi of Çatalca (d. 1103/1691). The title is printed in gold on the back and occurs as *ʿAlī Efendi Fetāvāsı* on the bottom edge. The text is accompanied in the margins by a plethora of additional texts in the same script, mostly *fetvā*s in Arabic and Turkish taken from a great number of explicitly mentioned works. Two separate leaves with Arabic texts are found between ff. 154b–155a and 216b–217a.

Begins (sixth original flyleaf, *recto*, after a *besmele*):

الحمد لله رب العالمين و الصلوة و السلام على خير خلقه محمد و آله التيبين الطاهرين عدد فتوى كتاب الطهارة

Ends (283a):

زيدك برات ايله متصرف اولديغى ... زيدى بغير وجه [شرعى] منعه قادر اولورمى الجواب اولماز تمت الكتاب بعون الله الملك الوهاب

Colophon (*ibidem*):

عن يد عبد الضعيف الفقير المفتقر الى رحمة ربه الودود عمر بن حسين افندى غفر الله ذنوبها فى غرة جمادى الاخر لسنه تسع و اربعين و مائه بعد الالف من هجرة من له العز و الشرف

Catalogue entries: Götz II, 70, Sohrweide I, 110–111, Sohrweide II, 110, where other MSS are mentioned; see also: Fihris 3553–3574 (III, pp. 165–169); Karabulut 103; KİYK 22; Kut 21–22; TYTK (Antalya) 1210, 2955; TYTK (Türkiye Büyük Millet Meclisi) 69; Yardım 3343–3346.

Editions: Istanbul 1245; Būlāq 1257.

(2) ff. 283a–284a

A series of *fetvā*s, headed باسمه سبحانه و تعالى

(3) ff. 284a–288a

Ḥikāyet-i ḳāżī maʿe s-sārıḳ حكايت قاضى مع السارق

A copy of the story of the *ḳāżī* and the learned thief, anonymous. A summary of the contents is found in Sohrweide II, p. 262 (Other versions of the

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story are found in Leiden, UB Codices Or. 12.112(13), 12.406(4), 12.407 and 12.424(2).)

Begins (284a):

حکایتده کتورمشلردر که رای شهرنده بر قاضی وار ایدی انواع علم و زهد ایله اراسته و هراسته ایدی

Ends (288a):

القصه چقاروب سکسان بش التونی دخی اوغرویه ویردی ... قصه دن مراد حصه در اولول [sic] البابدن اولنلره بونده فوائده کثیره واردر و السلام م م م

(4) ff. 288a–b

A quotation in Arabic from a work entitled *Jāmiʿ al-fatāwā*. Various *fetvā*s are found in the margins of f. 288b, partly lost by trimming.

* * *

Rebound in boards with an embossed light brown leather back with gold decoration and a title in Western style; white to brownish glazed paper, worn and blotted by moisture at the beginning and end; (1) + 6 + 291 + (1) folios, with original numbers, mostly lost by trimming; 290 × 160 mm and 195 × 70 mm, varying; 31 lines; catchwords; small *taʿlīḳ*; headings, rubrics, lines and triple dots in red; (1) completed by ʿÖmer b. Ḥüseyn Efendi on 1 *Cemāẕī l-āḫir* 1149 (7 October 1736). Purchased from the heirs of Robert Anhegger in 2003.

Cod.Or. 26.619

A Turkish title and annotations

This manuscript contains an undated copy of an Arabic commentary, *al-Fawāʾid aṭ-ṭālibīya fī al-ghawāʾid aḍ-ḍiyāʾīya*, by Maḥmūd b. Khalīl b. Farhād, on, probably, a work on syntax, *al-Kūfīya*, by Ibn Ḥājib (d. 646/1249), cf. *GAL* I, p. 303; S I, p. 531. A Turkish version of the title, *Kūfîye şerḥi*, is found on the first flyleaf, *recto*. The endpapers contain various annotations, among them in Turkish: administrative notes, a gloss and a price of 2 *esedī ġuruş*, 35 *para* (first original flyleaf, *recto*); the name of Civizāde and the numbers 2 and 25 (second original flyleaf, *recto*); and various Turkish glosses to Arabic expressions (written upside down, last original flyleaf, *verso*). Purchased from the heirs of Robert Anhegger, in 2003.

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Cod.Or. 26.620

A Turkish copyist's verse

This manuscript contains a copy of an Arabic commentary, *Ḥall Asrār al-akhyār*, by Ḥüseyn b. Aḥmed, known as Zeynīzāde, on a work on grammar, *Iẓhār al-asrār*, by Birgili Meḥmed Efendi (d. 929/1523), see *GAL* II, p. 585 (No. 20/c); S II, pp. 656–657. It was completed in 1197 (1782–1783), see the colophon on the last page. The colophon is accompanied by copyist's verses in Arabic and Turkish:

خیره یازسن شرنی آنك کراما کاتبین *کم دعائله اکارسه اشبو خطك کاتبین

Purchased from the heirs of Robert Anhegger in 2003.

Cod.Or. 26.621

The Anhegger archive

The archive contains the material remains of Anhegger's life, from school boy in Rotterdam to retired private scholar in Istanbul, spent on a wide range of activities and covering a period between the 1920s and his death in 2001. It is kept in units numbered **1** to **59**. They contain a wide variety of materials, among which papers, documents, bills, (draft) letters, (draft) articles, (off-prints from) journals, picture postcards, brochures, notebooks, copies of archival documents and other source materials, annotations, invitations to exhibitions, visiting cards, photographs, cassette-tapes and what not, mostly in a chaotic state. Most texts included in the archive, both printed and hand-written, are in German, Dutch and Turkish. In what follows, I present a summary survey of the contents, highlighting some of the more noteworthy items.

A survey of his life and work is found in two typed CVs, two lists of publications and a copy of a draft CV of his wife, Mualla Eyuboğlu (in Turkish) (in **4**); a bibliography was made by Barbara Flemming (6 pp.), dated 18 May 2001 (in **7**). More biographical materials on Anhegger and his wife, among them CV's in German and Turkish and papers documenting his acceptance of the *Bundesverdienstkreuz* (Cross of Merit) by the Federal Republic of Germany in 1985 are in **59**. Materials on the Anhegger family, a family reunion in Lindau in 1956 and photographs of Anhegger are found in **38**. Two photographs of the interior of Anhegger's house in Amsterdam, among them of his library, dated 1 May 2001, are found in **10**. (See for Anhegger's biography, Gudrun Schubert, "Robert Anhegger, Notizen zu seinem Lebenslauf", in Gudrun Schubert, ed., *Türkische Miszellen*, *Festschrift Robert*

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Anhegger (*Varia Turcica* IX), Istanbul 1987, pp. 1–4; "Robert Anhegger", in: *Heymatlos, Exil in der Türkei 1933–1945* (*Schriftenreihe des Vereins Aktives Museum*, Vol. 8), Berlin 2000, pp. 52–53; and Tûbâ Çandar, *Hitit Güneşi; Mualla Eyuboğlu Anhegger*, Istanbul 2003, p. 107 ff.)

From Anhegger's early days date a small collection of letters, including bills, notes and other documents, typed and hand-written, addressed to him in Zurich and mostly related to his activities for the Swiss branch of the boy scouts called *Schweizer Wandervogel*, 1928–1932 (**3**, **13**), and a typed list entitled *Verzeichnis der Jugendgruppen im Kanton Zürich* (January 1930, in **4**).

Earlier biographical materials, mostly concerning Anhegger's political activities and his emigration to Turkey, are found in **13**, among them letters (dated to 1928 to 2000, both private and professional and received from his friend Andreas Tietze, the Turcologist Paul Wittek (1894–1978), and another friend and specialist in Karamanlı Turkish, Evangelia Balta, among others); a copy of Bulletin No. 2 of the *Congrès mondial des jeunes contre la guerre et le fascisme*, undated (6 pages); a two-page publication entitled *der Kämpfer*, undated, issued by the Communist Party of Switzerland in 1933; and a flyleaf headed *Aufruf gegen den Krieg!*/ *Un appel contre la guerre* by Romain Rolland, undated, with a blank list containing one signature; a schedule for a journey to Ticino (1928, one leaf); a separate file with papers concerning Anhegger's status as German immigrant in Switzerland 1932–1936 (Anhegger vainly tried to obtain Swiss citizenship despite the fact that he had been living there between 1923 and 1932 and his mother had the Swiss nationality; after he was accepted as a citizen in Zurich in 1934, it was again withdrawn later that year when it turned out he had omitted to declare that he was an 'active communist'); letters, mostly to his parents and his sister Gerda; an inventory and postcards by Anhegger documenting his move to and sojourn in Istanbul, 15 items, 1934–1942; a copy of a typed proclamation to German fellow-citizens, urging them to throw off the Hitler regime and conclude a honourable peace 'without collapse', March 1943 (4 pp.).

From his early days in Turkey, date (in **1**) two photocopies of, probably, the first Anatolian journey undertaken by Anhegger and Andreas Tietze in 1936 (text about 80 pages), with copies of a Turkish-German vocabulary and some other papers; a carbon copy of an account in German of their second journey in Anatolia, 5 September to 3 October 1937, 78 numbered pages. (Photocopies of these texts are also found in the Amsterdam *International Institute of Social History*, see above.) A carbon copy of this text is found in **2**. More copies of these texts are found in **59**. (For details on the contents,

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see Erik-Jan Zürcher, "Two Young Ottomanists Discover Kemalist Turkey. The Travel Diaries of Robert Anhegger and Andreas Tietze", in Jan Schmidt, ed., *Essays in Honour of Barbara Flemming* II (Harvard University 2002), pp. 359–369).

More materials on Anhegger's early life are found in **11**. It contains a German *Ahnenpaß*, printed at the *Zentralverlag der NSDAP*, Munich, with 27 entries on Anhegger and his ancestors, sealed and stamped by the *Zivilstandamt*, Zurich, 14 April 1942; a *Meldungsbuch* of the University of Vienna, with a photograph of Anhegger and entries dated 1932 (it contains a congratulatory telegram dated 1928, and a *Zeugnis* issued by the *Deutsche Schule* in Rotterdam, 1920); an exercise book with geological notes, entitled *Exkursionsbericht*, with a German text and drawings by Anhegger, undated; an exercise book with various annotations, among them diary entries dated 1926 and three photographs, among them of the German School in Rotterdam with pupils including Anhegger, 1921; nine school exercise books on various subjects; a *Zeugnis* issued to Anhegger by the *Kantonsschule Zürich*, with reports dated 1926–1931, with some attached documents; a typed essay written for the German Seminar [of Zurich University?] entitled *Die Menschendarstellung bei Ibsen*, 1 December 1933 (30 pp.); a copy of a letter concerning a family reunion, Kempten, 18 January 1994; an envelope containing three postcards and three copies of a letter with reviews in Turkish by five Swiss professors praising Anhegger's *Alt- und Mittelhochdeutsches Lesebuch. Eski Almanca antolojisi, 800–1500* (Istanbul 1945), 1946. (Another copy is found in **14**); a plastic folder containing nine postcards, with texts in Polish and German concerning the dispatch of food parcels, addressed to Dr. S. Lisie (Suria Gitla Lisie, Anhegger's first wife) in Istanbul and sent through the Jewish Council of Elders by family members in Sosnowitz, Gallicia, 1941–1942 (included is a typed note); a tenth postcard in French was sent from Buchara, 20 November 1941.

Anhegger's dissertation on the mining industry in the Ottoman Empire and his work on it is documented in **9**. It contains a part of a typed draft copy of his *Beiträge zur Geschichte des Bergbaus im Osmanischen Reich* (2 Vols., published in the series *Istanbuler Schriften*, Nos. 2 and 14, Istanbul 1943 and 1944). In **16** there are two pages of the dissertation and a photocopy of an Ottoman document, headed *Ḳānūn-i ma'ādin-i şehr* …, with a typed transcription. Photographs and transcriptions of Ottoman source texts used for his dissertation are also found in **35**. **42** contains fragmentary annotations; there is also some material related to Anhegger's work as teacher at the *Yabancı Diller Okulu* at Istanbul University (reports on progress of individual students); and a notebook with an entry for 1936.

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Anhegger's interest in the fate of Turkish migrant workers in Germany and the Netherlands in the 1970s and 1980s is represented in **6**, which contains a typed letter from the publisher C.H. Beck to the co-authors of a book, *Gastarbeiterkinder aus der Türkei*, Munich, 14 October 1982 and a copy of a presentation in Dutch on the occasion of an exhibition entitled 'Allochtone vrouwen informeren autochtone vrouwen' (undated, 3 pp.). Various papers, mostly in English, document a meeting on the subject 'Solidarity with Turkish Artists', organised by the *Nederlands Turkije Komitee voor de Verdediging van Mensenrechten en Demokratie*, Amsterdam 30 March 1983. In **7** we find a copy of the Turkish journal *Tarih ve Toplum*, 21 September 1985, which contains an article by Anhegger 'Almanların Türkiye'ye Göçü' (pp. 57–63) and a plastic folder containing a typed draft of 'Deutsche Auswanderer in die Türkei', and a brochure of the *Türkisch-Deutsches Kulturinstitut* (*Türk-Alman Kültür Merkezi*), Istanbul 1987, with an article by Anhegger on the history of the institute. More materials on this topic are found in **12**, which contains a collection of Dutch, German and Turkish journals, newspaper cuttings, reports, exhibition brochures, draft manuscripts, letters and notes, mostly on the Turkish community in the Netherlands and other countries of western Europe. Notable are also a typed copy of an essay by Anhegger: 'Çocuk ve Gençlik Kitaplıklarına düşen yeni görevler' (9 pp.); a carbon copy of a note by Renke Korn, 'Handlungsentwurf für die Reise des Engin Özkartal von Nevşehir nach Herne und zurück' (4 pp.), with a plastic folder containing papers on the same subject; various drafts of Turkish and translated poems; three copies of typed essays in Turkish by Özcan Öktem on problems regarding the education of Turkish children in Germany; a copy of a typed essay in Turkish by Oya Baydar on the history of the workers' movement in Turkey; a photograph of Nevzat Çelik and his mother (who, accused of murder, was jailed in a military prison in Metris, Istanbul—see also **13**, **20**, **27**); and a copy of a typed note in German by Haldun Taner on Anhegger an the exhibition 'Kinder- und Jugendbücher der Türkei' in Munich (2 pp.). In **20** we find papers concerning a conference *Kultur im Migrationsprozeß* held in Bochum (1980–1981); copies of various brochures and journals, including *Bizim Almanca. Unser Deutsch* 19 (1986), with an article on Anhegger, pp. 14–16; copies of Dutch translations of poems by Nevzat Çelik and his mother, with a photograph and notes (see also above); and papers concerning a conference (*Deutsch-türkische Tagung*) held in Ankara in 1991. **22** contains a large collection of, mostly, autobiographical texts in, mostly, Turkish, both hand-written and typed by migrant workers residing in Germany, 1976. These texts were, it seems, written in response to a writing contest entitled *İşçiler İşcilere*, initiated by

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Radio Cologne. More materials on these matters are found in **31**, **33** (in particular, on Turkish migrant workers in Germany and courses in the German language), **37** (documents on the *Türk-Alman Kültür Merkezi*, from 1959, a *Wettbewerb* concerning Turkish children in Germany and various other papers), **38** (various materials on the *Türk-Alman Kültür Merkezi*), **51**, **54** and **57**.

Related to this topic, was Anhegger's interest in Turkish (folk) poetry, theatre and (folk) music. **15** contains a copy of an inventory with titles of 'classic' Ottoman songs, with names of musicians and music groups, and an essay in Turkish on 'classic' Turkish music, both by Meliha Doğuduyal; various leaves with hand-written and typed copies of Turkish poems/songs and German translations, with a few accompanying documents; a green cardboard folder with miscellaneous papers: manuscripts, photocopies of articles, notes etc. on grammaphone records, and Turkish folk literature and street theatre, with texts in Turkish by Meddāḥ Sürūrī, and draft manuscripts by Anhegger for his presentation 'Die Frau von Karagöz will Advokatin werden. Alte Platten (Drehung 78) als Hilfsquellen für die Sozialgeschichte der Türkei', Istanbul 1989; a plastic folder with miscellaneous materials mostly transcribed texts and German versions of songs by migrant workers; a typed copy of a biography of the singer Ruhi Su (in German, 2 pp.). **18** contains a cardboard folder with a separate file with materials on the Turkish shadow theatre (*Karagöz*): photocopies, photographs, letters (regarding a lecture by Anhegger on the subject at the *Toneelmuseum* in Amsterdam, May 1973, and the manufacture of *Karagöz* puppets for the *Museum voor Land- en Volkenkunde*, the present *Wereldmuseum* (cf. above), in Rotterdam, 1981) and manuscripts; a transcript of a film with fragments of Turkish *Karagöz* dialogues and interviews held with Anhegger and Andreas Tietze on the subject, with accompanying letters from Manfred Blank Filmproduktion, Berlin, 1991. More on these matters is found in **20**, which contains manuscripts, photocopies of texts in Dutch, German and Turkish, and annotations concerning migrant workers' poetry; notably also: a copy of 'Einige persönliche Bemerkungen zu Yunus Emre' by Anhegger (2 pp.); **27** contains materials related to, mostly, Turkish music and musicians: brochures, photocopies, newspaper cuttings, file cards, drafts of translations of songs, newspaper cuttings on Nevzat Çelik's hungerstrike in 1987 (see also above), photographs of grammophone records, journals (among them *Tarih ve Toplum* 86 and 87 (1991)—which include a serial contribution by Anhegger entitled 'SözlüTaş Plaklar'); a typed copy of a presentation by Anhegger, 'Kunstmusik und Volkslieder in der Türkei'; and a schematic survey of the development of grammaphone records and record companies in Turkey,

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1897–1931. Various manuscripts on Karagöz are found in **53**. A collection of cassette tapes is in found in **58**.

In the 1980s, Anhegger became interested in Karamanlıdika: books with Turkish texts written in the Greek alphabet produced by the Greek-Ortodox Turcophone communities in Anatolia and Istanbul from the 18th century onward. Anhegger collected Karamanlı books (these are now in the Leiden library—an inventory is found in Jan Schmidt, 'Robert Anhegger and his Bequest in the Leiden University Library', forthcoming), wrote articles on the subject and, together with Vedat Günyol, edited Evangelinos Misiailidis's long picaresque novel, *Temaşa-i Dünya ve Cefakar u Cefakeş*, ('The Theater of the World—Those Who Torture Themselves and Those Who Are Tortured by Others'). It appeared in Istanbul in 1986 under the more palatable title—palatable for modern Turks, that is—*Seyreyle Dünyayı* ('Look at the World'). A second, improved edition came out two years later. Materials on this topic are found in **21**, which contains photocopies of draft manuscripts by Anhegger of articles about the Karamanlı language and literature and materials about the novel. **25** contains more materials on the edition of the novel. Various materials, such as parts of manuscripts, (off-prints of) journals, photocopies, related to Karaman (Cappadocia) and its inhabitants are found in **47**.

In the 1990s Anhegger became interested in relations between the Ottomans and Protestant Europe in the early modern period. **10** contains newspaper articles, an off-print, correspondence and photocopies of texts, including an archival document, and hand-written notes concerning the life of Johann Jakob Redinger of Zurich (1619–1688), a linguist who undertook a mission to the Grand Vizier Aḥmed Köprülüat the Ottoman army headquarters at Uyvar (Újvár, Hungary), predicting the conversion of the Turks to Christianity, in 1664; and draft copies of an article, entitled 'Redinger bei den Türken'. In **19** this subject is elaborated. It contains, apart from a newspaper cutting, some letters and an off-print, notably, a photocopy of *Extremos y Grandezas de Constantinopla* by Rabi Moysen (Madrid 1638); photocopies of 17th-century manuscripts with texts in Latin and German, among them letters by Amos Comenius and Jakob Redinger; a photocopy of a chapter on Comenius by Fr. Zollinger; and a copy of the journal *Toplumsal Tarih* 10 (1994).

During varying periods of his life, Anhegger was engaged with studies on yet other topics; these include: the history of the Balkans and Ottoman architecture found there (**14**, **31**, **44**, **50**: contains correspondence with Wittek on inscriptions, 1972–1973); mystical orders such as those of the Mevlevi's and Bektaşı's (**28**, **31**, **49**); the history of Ottoman architecture

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(**32–40**, **41** and **43**) contain mostly black and white photographs with some negatives, and picture postcards, of, mostly, mosques, inscriptions and tomb stones, accompanied by annotations and drawings, arranged according to place-name but undated; indirect evidence points to the 1950s, when Anhegger published three articles on Ottoman architecture ('Beiträge zur (früh)osmanischen Baugeschichte')—a fourth was published in 1967—**50**: contains four folders with, mostly, photographs and picture postcards in no conspicuous order of, again, mostly mosques; there is also some personal material: a picture postcard sent to Anhegger by his father in May 1937 from Mostar and a photograph of a 'Gabelfrühstück mit Hasan' at Isparta with Çupi (nickname of Anhegger's first wife); there is also a hand-written list of Ottoman buildings found in the Balkans arranged according to place-name, and referring to photographs, by Machiel Kiel; **51**: contains drafts of publications on Ottoman architecture with drawings by Mualla, Anhegger's (second) wife; **56**: photographs and related materials as in **51**; the Bursa Mint (**39**: various annotations, drafts of a publication and copies of Turkish texts, mostly archival documents, **48**: a collection of photographs of archival documents); porcelain (**44**: concerns the collection in the Topkapı Palace). **7** contains a copy of a paper entitled 'Die Doğan-Appartements in Istanbul-Beyoğlu [where Anhegger and his wife lived during the final decades of their life]. Ein Beitrag zur Stadtgeschichte Istanbuls', presented on 9 April 1992.

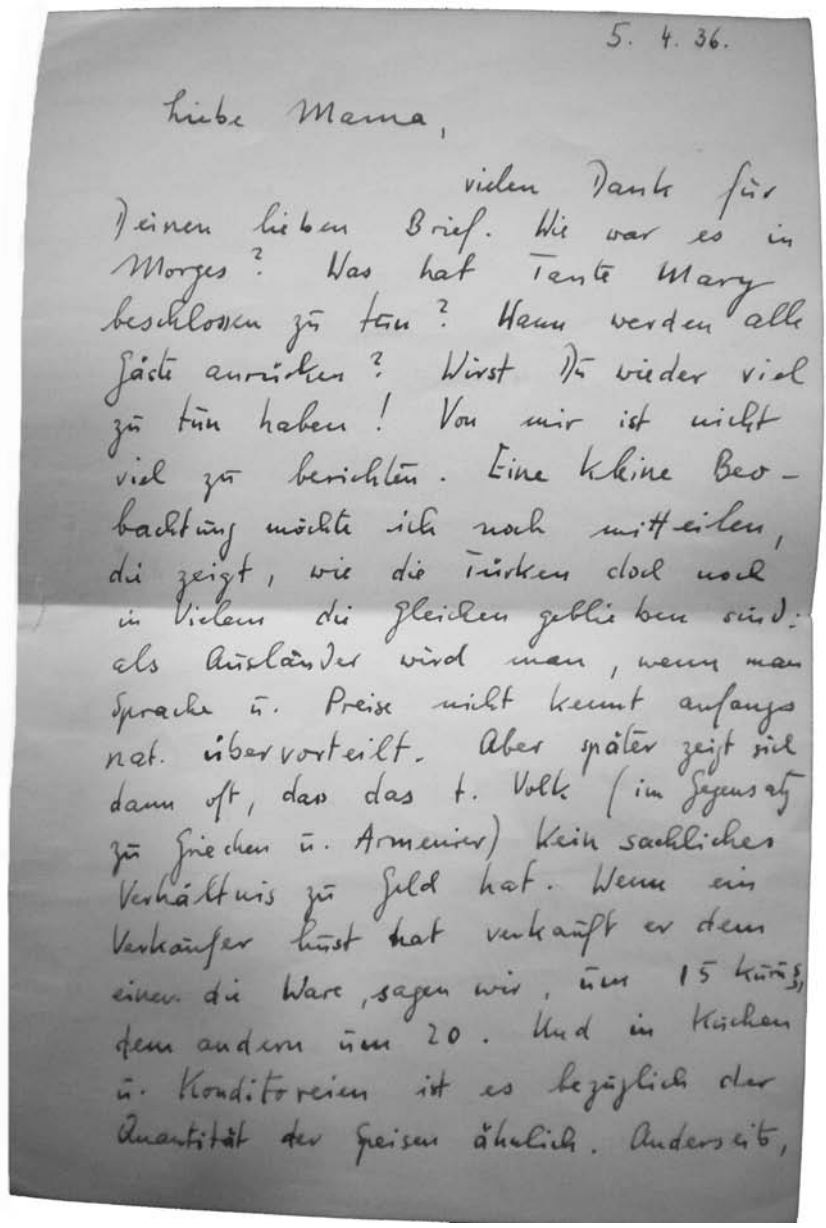
Of interest are also: various copies of the journal *Teutonia* dating from the 1950s (in **36**); a part of a printed Ottoman *tefsir* in **46**; and a collection of late Ottoman *Zigarettenumschläge* (cigarette paper booklets), accompanied with coloured slides and photographs, in **55** (the collection was described by Anhegger himself in 'Eski sarma sigara kağıdı kapakları', in *Tarih ve Toplum* 1 (1985), pp. 176–184; 248–255).

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Figure 39. Leiden, UB Anhegger 7(11). *Meldungsbuch* (certificate of enrollment) issued by the University of Vienna in 1932, with photograph of Robert Anhegger.

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5. 4. 36.

Liebe Mama,

vielen Dank für Deinen lieben Brief. Wie war es in Morges? Was hat Tante Mary beschlossen zu tun? Kann werden alle Gäste anrücken? Wirst Du wieder viel zu tun haben! Von mir ist nicht viel zu berichten. Eine kleine Beobachtung möchte ich noch mitteilen, die zeigt, wie die Türken doch noch in Vielem die gleichen geblieben sind: als Ausländer wird man, wenn man Sprache u. Preise nicht kennt anfangs not. übervorteilt. Aber später zeigt sich dann oft, daß das t. Volk (im Gegensatz zu Griechen u. Armeniern) kein sachliches Verhältnis zu Geld hat. Wenn ein Verkäufer Lust hat verkauft er dem einen die Ware, sagen wir, um 15 Kurus, dem andern um 20. Und in Kaufhäusern u. Konditoreien ist es bezüglich der Quantität der Preisen ähnlich. Anderseits,

Figure 40. Leiden, UB Anhegger 7(13). First page of a letter from Robert Anhegger to his mother, dated 5 April 1936.

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Figure 41a–e. Samples from the collection of late Ottoman cigarette paper booklets, depicting Nasruddin Hoca, a hare (Ch. Dragonis), 'brothers in arms' (*silahdaşlar*, Penso & Varon), Hindenburg (Samir Sarrafoglu) and weightlifters.

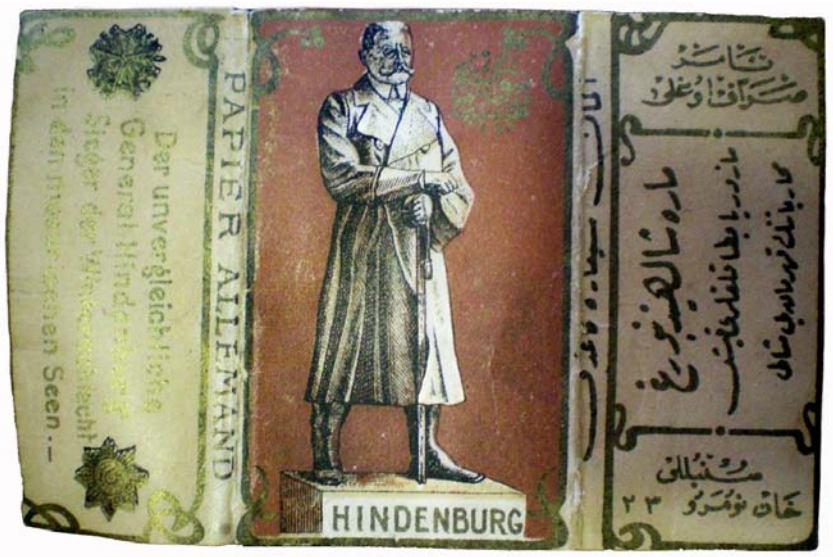


Figure 41b.

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Figure 41c.

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Figure 41d.



Figure 41e.

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CHAPTER THIRTEEN

ROTTERDAM, *MARITIEM MUSEUM* (MARITIME MUSEUM)

Address: Leuvehaven 1

The museum had its origin in the collection of the Royal Dutch Yachting Club (*Koninklijke Nederlandsche Yachtclub*) in Rotterdam, to which was added a substantial private collection of objects related to navigation and shipping gathered by Prince Hendrik, son of King Willem II of the Netherlands and in function as navy officer in various ranks (1820–1879). In 1852 this collection, mostly consisting of ships' models and housed in the *models room* at the Willemskade in Rotterdam, was displayed in exhibition for members of the club. The collection, continually expanded since, became fully public in 1874. It moved to a separate building, which it heretofore had shared with the Ethnographic Museum (see the introduction to the next chapter), in 1948. The Maritime Museum is the oldest of its kind in the Netherlands. Its collection includes a few documents and manuscripts connected to travel and navigation in the Ottoman Empire.

Literature: *Schatkamer der scheepvaart. Honderd jaar Maritiem Museum 'Prins Hendrik' Rotterdam 15/2–10/6 1974* (Rotterdam 1974), pp. 7–64; Joh. Diepraam & Onno Meeter, *De bel luidt over 't water. Het Nationaal Scheepvaartmuseum in Antwerpen en het Maritiem Museum 'Prins Hendrik' te Rotterdam* (Amsterdam 1988), pp. 51–61; Leo M. Akveld, *Magnifiek Maritiem. Voorwerpen uit het Maritiem Museum 'Prins Hendrik' vertellen hun verhaal* (Amsterdam 1992), pp. 8–12.

H336(3)

A passport

The passport consists of a sheet of white paper, 430 × 270 mm, with printed text in French on one side, to which data are added in handwriting. The document, on which a large Dutch coat of arms figures prominently, was issued to the navy officer Jean Anne Vening (1843–1893, cf. *NNBW* V, col. 998) at Leeuwarden on 23 May 1870 for a journey to the Ottoman Empire, Greece, Italy, the Papal States, Austria and elsewhere. To the pass are

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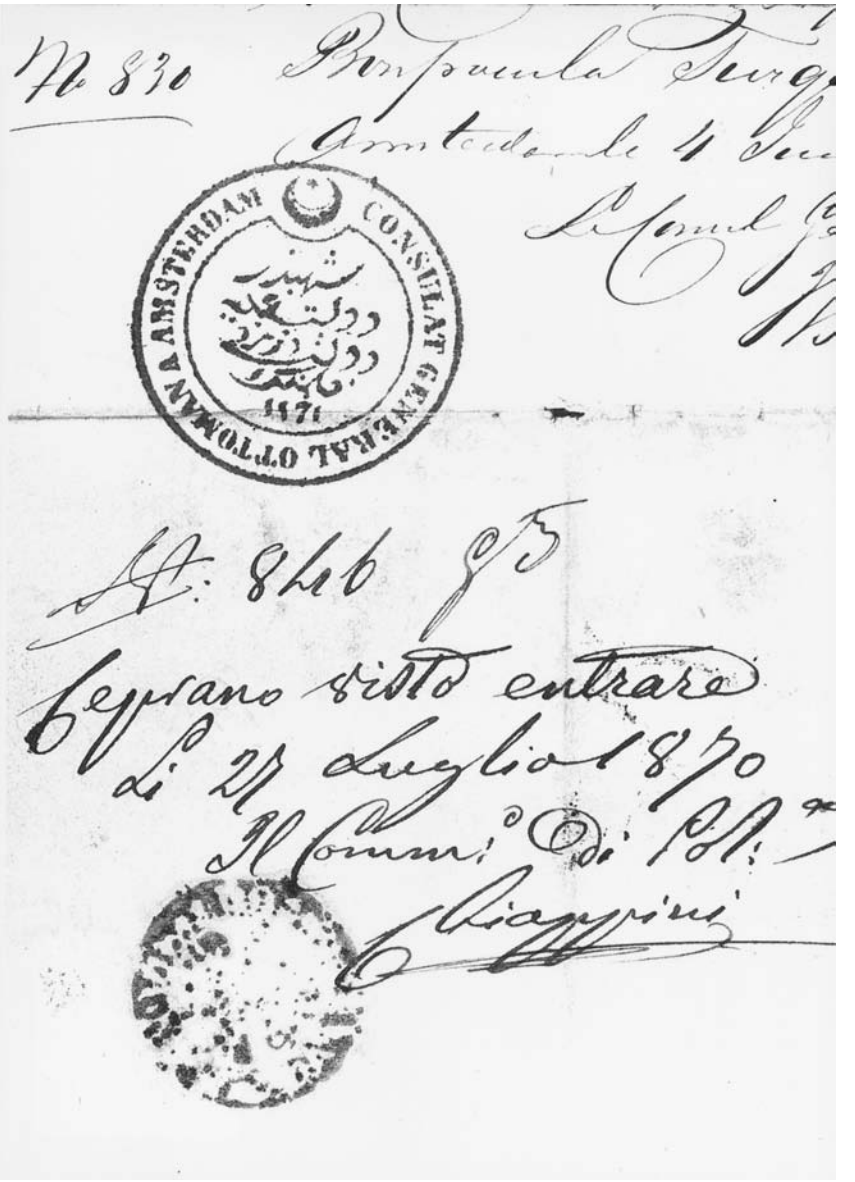


Figure 42. Rotterdam, Maritiem Museum H336(3). A visa with a stamp of the Ottoman Consulate in Amsterdam on a passport issued to a Dutch Navy officer, dated 4 June 1870.

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added nine visas, handwritten in French and Italian, and furnished with stamps, granted in Amsterdam, Istanbul, Rome, Naples and Geneva. On the back, top right, is a visa issued by W. Pomo, Ottoman consul-general at Amsterdam, dated 4 June 1870. A stamp with the Turkish text *şehbender-i devlet-i ʿalīye nezd-i devlet-i Felemenk* and the year 1261 [1845] is added.

The passport is part of a small collection of private papers, eleven items dated 1869–1890, donated by Mrs. Kraaiveld, The Hague.

H639

An Ottoman signal book

The early 19th-century manual for signals used in the Ottoman Navy, designed and filled in by one scribe. It consists of four main parts: (1) a table with coloured pictures of flags with corresponding numbers (p. 11) and the year 1246 (1830–1831); (2) a list of ships, with indications of type and names, numbered 10 to 45 (pp. 12–13); (3) a survey (pp. 16–260) of the meaning of number codes, from 1 to 4885, divided into sections according to subject as indicated both in Turkish, and, often, in French, beginning with the geographic directions (*cihān erbaʿa rūzgārları gelmek gelinmek yol verüb eǧlendirmek ḫuṣūṣı / vents principaux du partir et venir ainsi que de rester*)—begins: *1. gel, 2. gelsün*—and signals related to lying idle (*ḳıyām ḫuṣūṣı / affaires de rester, de station*—the first entry reads: *101. ḳalḳmaǧa ḥāżīr ol*) to warfare and the passing of islands (*baʿż-i cezīreniñ üstünden ve altından yol verilmesi ḫuṣūṣı*), followed by a table of the letters of the alphabet, numbered 1–20 (p. 260); (4) a survey of the number codes of signals given by lighthouses, divided into chapters (*bāb*); it begins: [*fenār ʿalāmet*] 1. [*fenūr işāret*] 1/1. *rūzgār üstünde olan gemi yāḫud gemilerile kendünizi bildirin zī rāṭop atacaǧım çabuk olun* (pp. 338–369). The section ends with a survey of the signals particular for the subsequent ships, ending (p. 369) with 2/1 1/1 *firḳateyn Şāǧır Tunisī*. Many pages have remained blank. An owner's inscription of Brusavīzāde Ḥüseyn Ḥōca is found on f. 1a. Annotations in Russian are found on p. 1. A few financial notes, one with the place-name of İskenderun, occur on the inner front-board and p. 1. A pencil note (*Signal Book in Arabic*) is found on p. 8.

Bound in boards, with red leather back; white glazed paper; 378 pages; 265×192 mm and 223×140 mm; 20 lines; *rıḳʿa*; multiple black borders and lines; (Turkish) headings and numbers mostly in red; see also above. Origin unknown.

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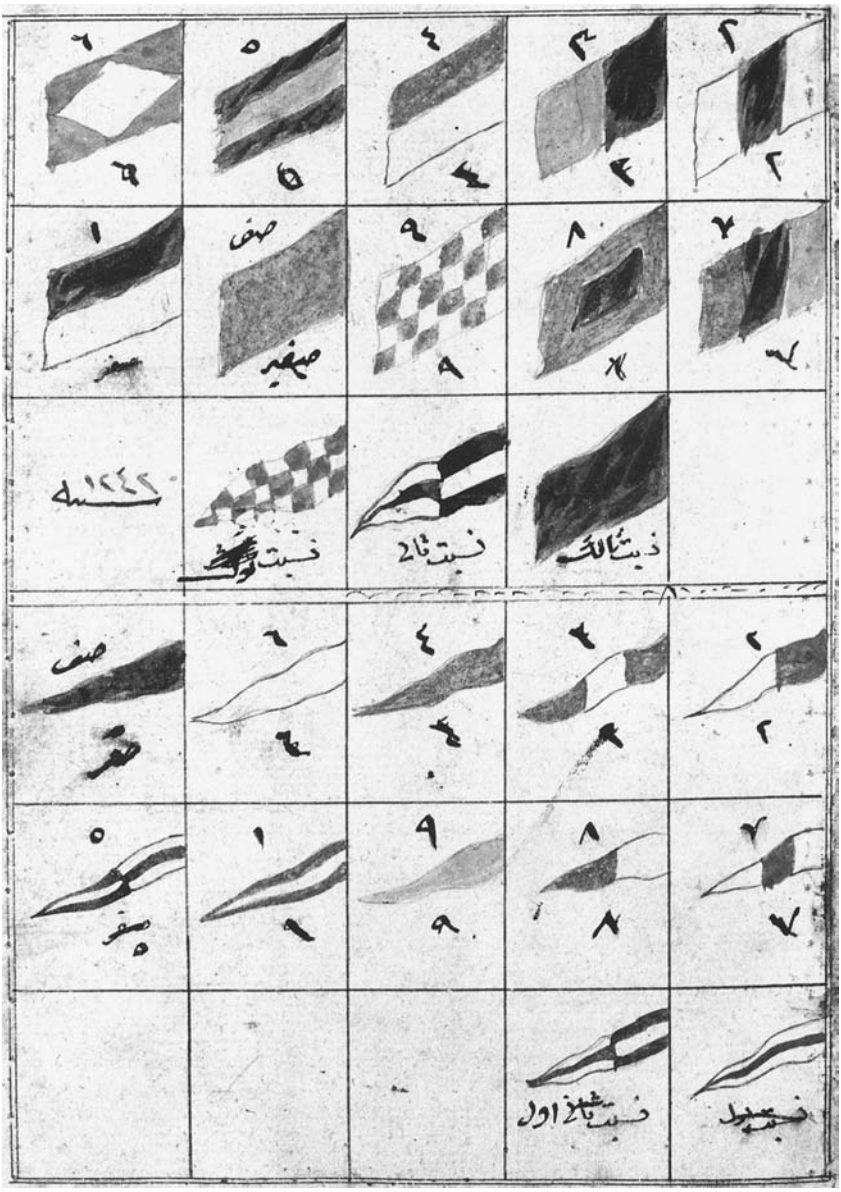


Figure 43. Rotterdam, Maritiem Museum H639, p. 11. Flags depicted in an Ottoman signal book, early 19th-century.

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Figure 44. Rotterdam, Maritiem Museum H639, p. 47. A page of an Ottoman signal book with explanations of number codes, early 19th-century.

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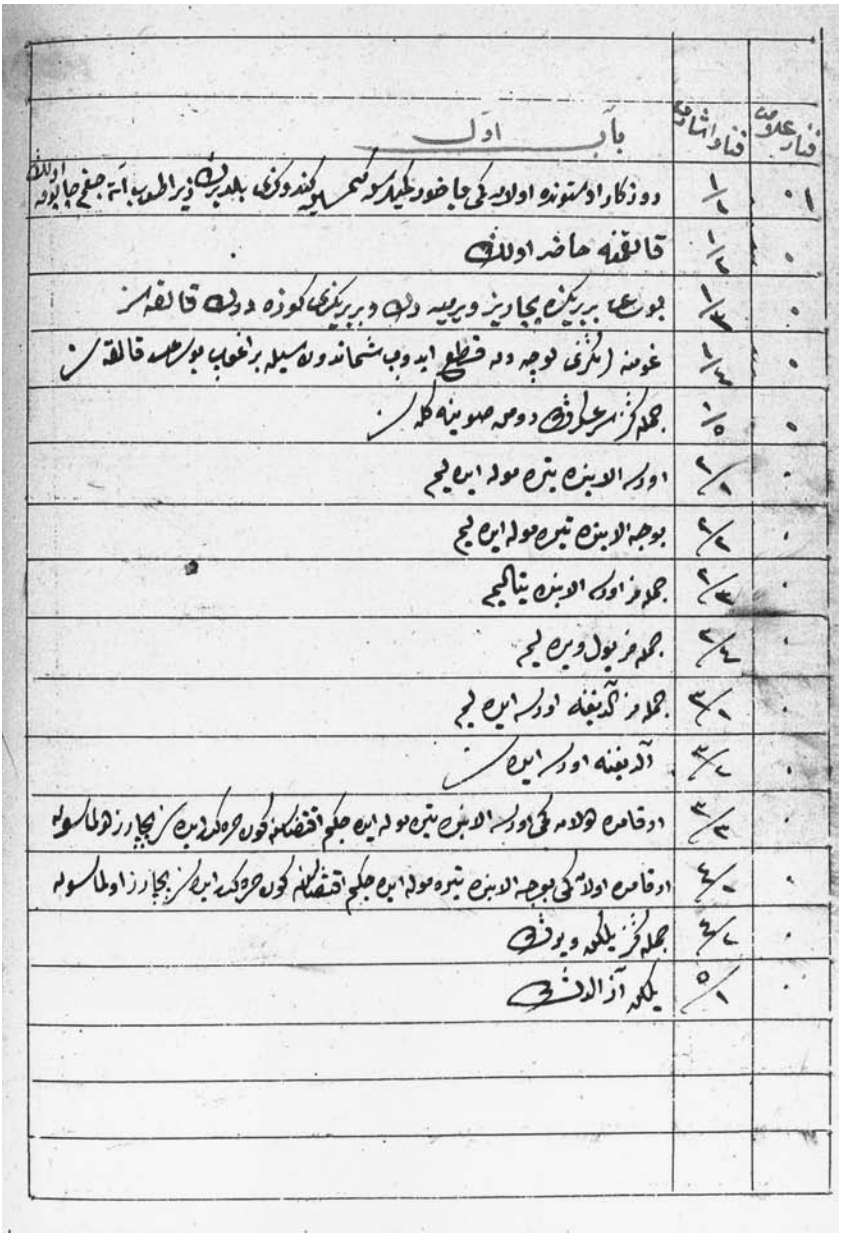


Figure 45. Rotterdam, Maritiem Museum H639, p. 338. Lighthouse codes with explanations found in an Ottoman signal book, early 19th-century.

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P2316

A passport

An original copy of a *ḥükm-i şerīf* (*fermān*), accompanied by a Dutch translation. The document was a letter of safe-conduct issued to Captain Metz, commander of the merchant steamer (*tüccār vapur sefīnesi*), *Fop Smit* (see for a picture, *Stoomvaart Maatschappij Rotterdamsche Lloyd 15 Juni 1883–1908*, Rotterdam 1908), on request of the Dutch envoy to the Porte for a journey from Istanbul to the Black Sea; the captain was to pay a *selāmet resmi* of 300 *akçe* on entering the Black Sea. It is dated 4 *Rebīʿü l-āḫir* 1289 (11 June 1872). The text is headed by a *tuġra* of Sultan ʿAbdulʿazīz (cf. Umur, pp. 302–305). Signatures are found below the text and on the back.

Worn cream paper which has undergone conservation treatment; 600 × 480 mm; 3 lines; bold *dīvānī*. The Dutch translation: cream paper; 195 × 135 mm; 14 lines.

Donated by H.H. Theunissen in 1926.

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CHAPTER FOURTEEN

ROTTERDAM, *WERELDMUSEUM* (WORLD MUSEUM)

Address: Willemskade 25

The museum, until recently named *Museum voor Volkenkunde*, was founded in 1884 and housed in the Rotterdam Yachting Club (see the introduction to the previous chapter). The collection which consists mostly of objects of great variety, including photographs, was based on donations and loans of private collectors, among whom the merchant and consul, A.P.H. Hotz (see on him Leiden, UB Hotz collection, above). The collection has slowly expanded ever since and a separate Department of Islamic Culture was founded in 1966. The collection comprizes a few manuscipts with texts in Arabic and Turkish, among them a number of Korans, as well as some miniatures produced in various countries in Asia, among them also the Ottoman Empire. The Arabic manuscripts, apart from devotional works, comprise a small booklet demonstrating the use of the Arabic alphabet, of the type used in primary schools (No. 8648), and a collection of calligraphic examples, bound in a magnificent dark brown leather cover illuminated with floral motifs in gold (No. 64216), not further described here.

Literature: *Schatten van het Museum voor Volkenkunde Rotterdam* (Rotterdam 1987), pp. 9–11; A.F. Ros, "Opbouw en samenstelling van de collectie Islamitisch Cultuurgebied", in: *Dromen van het Paradijs, Islamitische kunst van het Museum voor Volkenkunde Rotterdam* (Rotterdam 1993), pp. 17–27.

60948

A miniature

A leaf of glazed, cream paper, 220 × 160 mm, with a multicoloured miniature depicting the murder of the early Caliph ʿAlī by Ibn Muljam, accompanied by two text fragments in Turkish. It was taken from a copy of the popular martyriology, *Ḥadīḳat es-suʿadā*, by Fużūlī (d. 963/1556), see for copies of this work, Leiden, UB Codices Or. 508, 12.437 and 14.367. It was possibly produced in Baghdad in the late 16th century. A coloured plate and a description is found in B.H. Flemming, "Turkse religieuze miniaturen en albumbladen", in *Dromen van het Paradijs*, pp. 86–95. Purchased in 1970.

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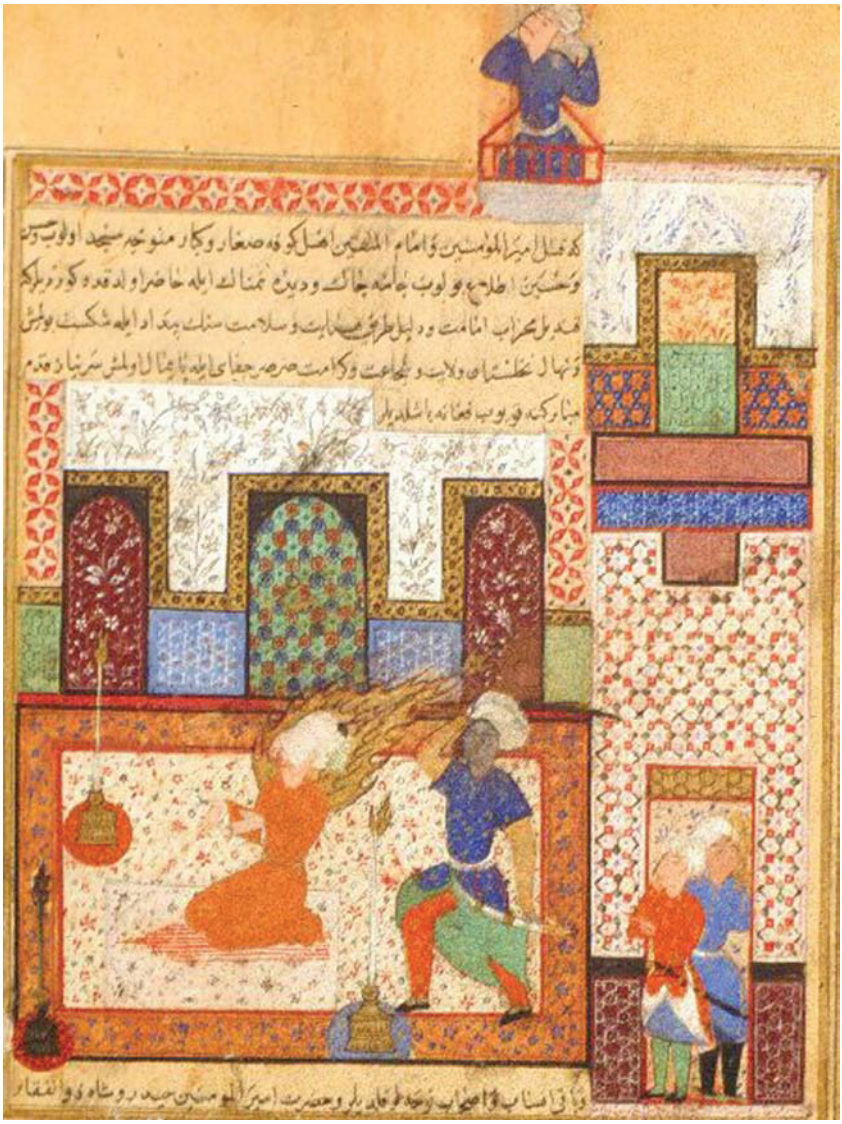


Figure 46. Rotterdam, Wereldmuseum 60948. A miniature depicting the murder of ʿAlī by Ibn Muljam, 16th century, taken from Fużūlī's *Ḥadīḳat es-suʿadā*.

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63213-63214

Two paintings

Two leaves of white paper, 425×275 mm, originally part of an album or larger collection, with multicoloured paintings of, respectively, a Ḳalenderī dervish and a *ṣūfī*. The figures are accompanied, at the bottom, by flowers. The words *ḳalender* and *ṣūfī* are written at the top; the names of the flowers are added too. They were produced by one artist, probably in the Ottoman Empire in the 18th century. Coloured plates and descriptions are found in B.H. Flemming, "Turkse religieuze minaturen en albumbladen", in *Dromen van het Paradijs*, pp. 86–95. Purchased in 1972 from an Iranian art dealer, Saeed Motamed.

63215

ʿAhdnāme عهدنامه

An original copy of a treaty granted by Sultan ʿOs̱mān II to the Venetian Republic through her ambassador, Almoro Nani, in 1027 (1618), thereby reconfirming the earlier treaties of 1517 and 1603. The text is preceded by a magnificent *tuġra* illluminated with exuberant floral patterns in gold, red and blue.

Glazed white paper; 460×303 mm; *dīvānī*. Purchased in 1972.

Catalogue entry: *Schatten van het Museum voor Volkenkunde*, pp. 121 and 155, with a coloured plate and a description by Alexander H. de Groot.

Literature: Gabriel Noradounghian, *Receuil d'actes internationaux de l'Empire Ottoman* I (Paris 1897), p. 43; Halil Inalcık, "Imtiyāzāt", in *EI*[2].

68276

Silsile-nāme سلسله نامه

A paper scroll with a pedigree of the Ḫalvetīye shaykhs, Ṣāliḥ Efendi of Üsküdar and Meḥmed Efendi ʿĀşıḳ Paşalı, dated 1154 (1741–1742). It goes back to the Prophet Muḥammad, ʿAlī and the founder of the order, Sayyid Yaḥyā Shirwānī (d. in Baku in 1464), and ulimately to God and the angel Gabriel, whose names head the pedigree in separate circles. These are preceded by an introduction in Arabic, ending with the line *der beyān-i maʿrifet-i silsilet-i ehl Allāh min zamān resūl Allāh ilā zamāninā*; the word *silsile-nāme* is not expressly mentioned on the roll. The pedigree, mentioning a great many

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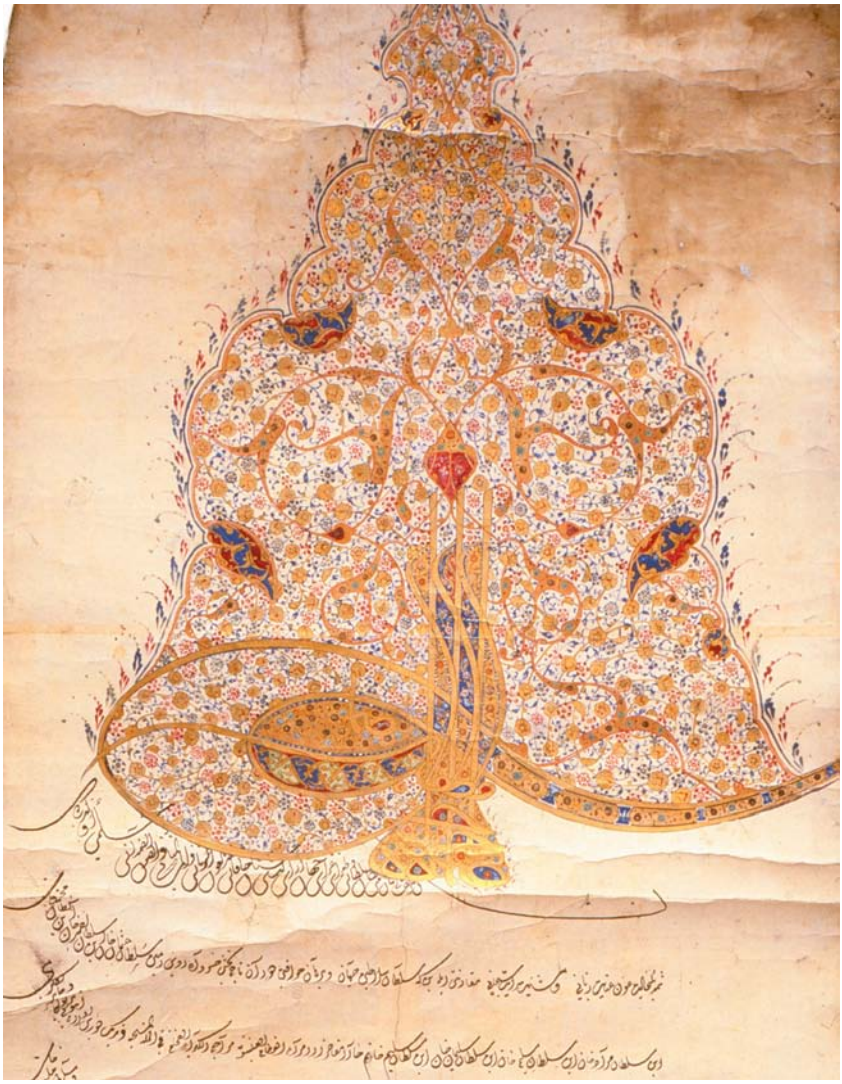


Figure 47. Rotterdam, Wereldmuseum 63215. The upper part of a copy of the *ʿahdnāme* of 1027/1618, granted to the Venetian Republic.

shaykhs, is accompanied by explicatory texts, often with biographical data, in Turkish. Additional notes in minute Turkish, in a less refined small script, have been added in some places since, at least until 1218 (1803–1804). The pedigree proper ends in an empty circle. Added at the bottom is a series of names in circles, headed Sulṭān Uways el-Qaranī [the popular saint and

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semi-legendary companion of the Prophet, cf. J. Baldick in *EI*[2]]. The roll lacks a colophon, so we do not know who designed the pedigree.

Glazed white paper, 7700×280 mm, text in various *nasḫī* hands; circles and lines in gold, red and black; a magnificent headpiece with floral motifs in, mostly, gold and blue. Purchased in 1982.

Catalogue entry: *Schatten van het Museum voor Volkenkunde*, pp. 123 and 156, with coloured plates.

Literature: Jan Schmidt, "Een Osmaanse silsila-nāmeh", in: *Dromen van het Paradijs*, pp. 80–83.

70935

Dīvān ديوان

An undated copy of the first pages of the collected Turkish poems of Meḥmed b. Süleymān who used the pen-name of Fużūlī (d. 963/1556). The text is preceded by a title page (1a) which presents a part of the first line of the introductory text in prose and verse which is found in complete copies, to which the words *ġazelīyāt* and the name of the poet are added. (For a copy of the collected *ġazel*, see Leiden, UB (Addenda) Or. 26.265, above.)

Two unbound quires of two folded leaves each; glazed cream paper; 8 folios; 270×160 mm and 155×90 mm; 12 lines; catchwords; calligraphic *nesta'līḳ*; a magnificently illuminated title page (1a), with a text in white against a golden background; text framed in gold with illuminations of multicoloured floral on ff. 1b–2a; rubrics and triple dots in red; occasional illuminations with multicoloured flower motifs between verses; multiple borders in blue, red, black, gold, green. Acquired in January 1990.

Text on the title page (1a, as in Gölpınarlı's edition, p. 1):

غزليات و الشعرا يتيهم الغاوون مستغرق كرداب حرمان ايتمشكن سلسلهٔ استيثناء فضولى

It is followed by the remaining part of the first line (2a, as in Gölpınarlı's edition):

الا لذين آمنو برقوب شعراء اسلامى صحيح و سالم ساحل نجاته چكمش ...

Ends (8b, as in Gölpınarlı's edition, p. 12):

شعر ماتم حساد الكلام عظيمت * بصيرتهم محض الدلالتى [فى] الملا * تضييع و مراعات الصنايع بينهم * [تسدد]

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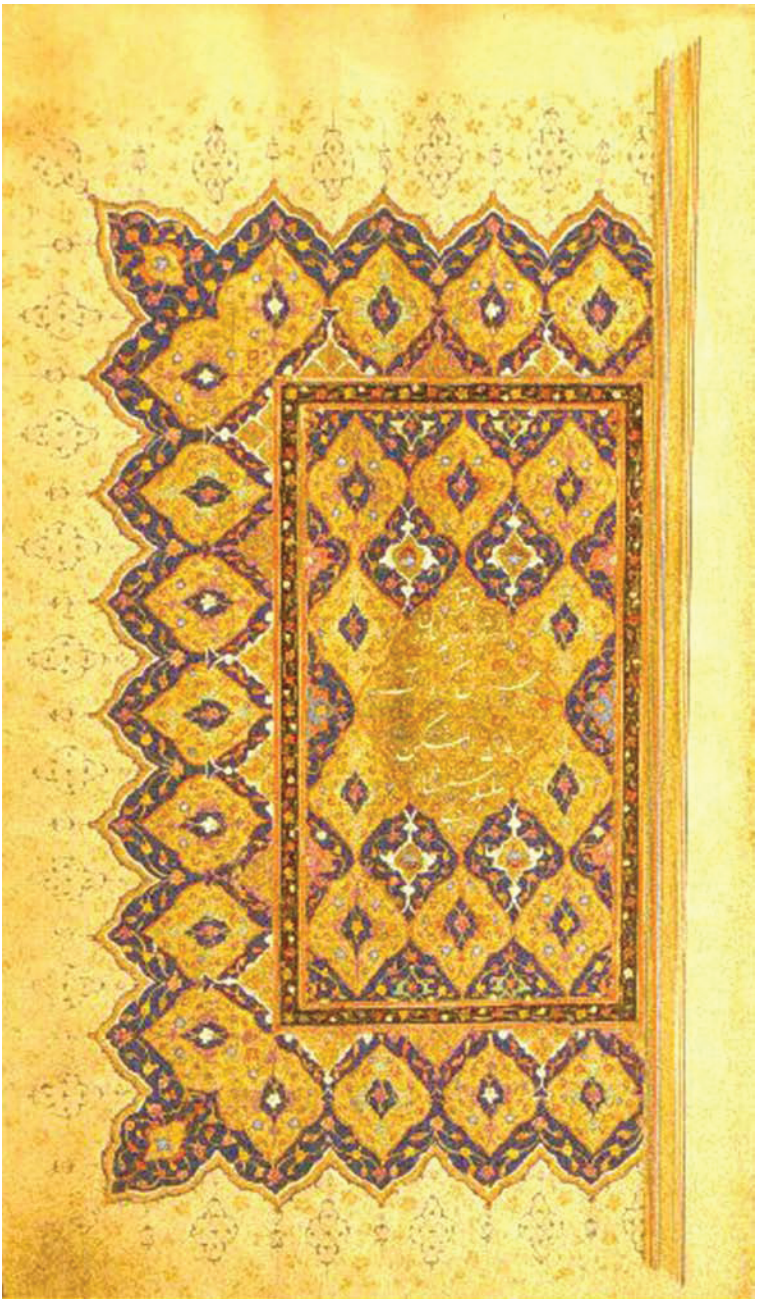


Figure 48. Rotterdam, Wereldmuseum 70935. The first page of a magnificently illuminated copy of Fużūlī's *Dīvān*, undated.

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Catalogue entries: Sohrweide I, 228, where other MSS are mentioned; see also Fihris 1855–1865 (II, pp. 86–88); Karabulut 67; KİYK 56; TYTK (Antalya) 2025–2026; TYTK (Süleymaniye, Ali Nihad Tarlan) 205–207; see also Gölpınarlı's edition, p. clvii, and Tarlan's edition, pp. viii-x.

Editions: Būlāq 1256; Tabrīz 1266, 1268; Istanbul, seven times from 1268; Abdülbâkî Gölpınarlı, *Fuzûli Divanı* (Istanbul 1948); Ali Nihad Tarlan, *Fuzulî Divanı* (Istanbul 1950, without the introduction).

Literature: Abdullah Karahan in *EI*[2] and *TDVİA*.

72963

Kitāb-i Usṭuvānī Meḥmed Efendi كتاب اسطوانى محمد افندى

A late 18th-century copy of an anonymous treatise on the tenets of the Islamic faith, in particular on questions regarding public worship and praying, recorded by a student from the teachings of his master, Usṭuvānī Meḥmed Efendi Dimışḳī (d. 1072/1661), who for a time was preacher in Istanbul. The work commences with a brief introduction (1b–2b). For descriptions of the content, the biography of the master and references, see Rieu, pp. 13–14; Rossi, p. 82. Copyist's verse in Arabic and Turkish occurs on f. 98b. A note in Arabic (4 lines) is found on the last flyleaf, *recto*. (For other copies of the same work, see Leiden, UB Codices Or. 17.121–122 and 17.136.)

Bound in boards with brown leather edges and back; glazed white paper; (1) + 98 + 4 + (1) folios; 205 × 135 mm and 142 × 80 mm; 13 lines; catchwords; vowelled, calligraphic *nesiḫ*; headings, rubrics, borders and Arabic quotations in red; a fine headpiece with floral motifs in gold, red, pink and blue; gold borders and discs on ff. 1b–2a; completed in 1190 (1776–1777) by Meḥmed Rüşdī. Acquired from A. Touma, Syria, in 1995.

Begins (1b, after a *besmele*):

الحمد لله الذى جعل العلماء ورثة الانبياء و جعلهم بين عباد المقتداء ... و بعد بو عبد ضعيف [نقل ايدوب] رب العالمين ... ناقل كتاب اخر عامل السنة سيد المرسلين استادم اسطوان محمد افندى ... اخذ و ضبط ايلدمكه حكم مبين ايمان و السلام ...

Ends (98b):

مسئله ... سجده سهو ايدوب تحيات اوقمقدر آبو الليث حزانه فقهنده يزار تمت الكتاب

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Colophon (*ibidem*):

حرره اضعف المذنب الكتاب و خاك قدم استلحات محمد رشدى سنه ١١٩٠

Catalogue entries: Rieu, pp. 13–14; Rossi Vat. Turco 98, 362.

Edition: Kazan 1802 (in Tatar-Turkish).

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CHAPTER FIFTEEN

UTRECHT, *UNIVERSITEITSBIBLIOTHEEK* (UB, UNIVERSITY LIBRARY)

Address: Heidelberglaan 3

The Utrecht University Library has its origin in the municipal library, the founding of which was decided upon by the city council in 1581. From 1640 onwards, the library was turned into an academic library, closely connected with the Illustrious School in the city, which later developed into the present university. The first oriental manuscripts, fourteen in all, with texts in Arabic, Persian, Turkish, and other languages came to the library in the form of a donation by the German Orientalist and part-time bookseller, Christianus Ravius (Christian Rau) 'Berlinatus' (1613–1677), in 1643 and 1644. Another two of his manuscripts came to the library through the hebraeist, Gerbrandt Anslo (1612–1643), whose library was purchased by the Illustrious School in 1643 (cf. *NNBW* IX, cols. 26–27). As is clear from extensive inscriptions in Latin in his bold handwriting found in the manuscripts themselves, Ravius had been given, bought or borrowed—stolen according to one of the lenders, Şeyḫzāde Meḥmed Efendi (cf. Volume I, Cod.Or. 1228, No. 134, and Hs. 1 B 8, below)—the manuscripts in Istanbul in 1640. Five items of this sub-collection contain Turkish texts. The donation brought him a fee of ƒ400.- and the appointment as lecturer at the Illustrious School for a year (cf. Juynboll, *Beoefenaars*, pp. 217–220). A few manuscripts with Turkish text fragments followed later, particularly in 1860 as a gift from the widow of the orientalist, Jacobus Cornelis Swijghuisen Groenewoud (1784–1859), professor at the University of Utrecht from 1831 (cf. *NNBW*, VI, cols. 639–640). With the donation came a handwritten copy of the Turkish grammar (Hs. 1 F 9) by William Seaman (*Grammatica lingae Turcicae*, Oxford 1670), made in 1717 by Johann Eberhard Rau (Ravius, 1695–1770), professor at Herborn, whose son, Sebald Rau (1765–1807), later studied and taught at Utrecht University. The Turkish collection was more than doubled in the 1970s with the purchase of a series of manuscripts from current sales catalogues initiated by the Turcologist and librarian, Henri Franciscus Hofman (1917–1998, see on him: Volume III, Cod.Or. 25.402). The old collection was described in *CCO* and in *Catalogus Codicum Manu Scriptorum Bibliothecae Universitatis Rheno-Trajectinae* (Utrecht & The Hague 1887), p. 337 ff., which in turn, for the Islamic manuscripts, was based entirely on *CCO*.

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Among the manuscripts obtained through Hofman, who had a special interest in archival documents and the history of science, there are quite a few outstanding items, in particular a magnificently produced copy of İbrāhīm Ḥaḳḳī of Erzurum's *Maʿrifetnāme* (Hs. 16 B 18), and a miscellany with original Ottoman documents (Hss. 16 C 1 and 16 C 2) which had been part of the library of 'Sir Wm Jones', which seems to point to the well-known Orientalist, William Jones (1746–1794), but this is quite impossible in view of the dating of some of the included documents and the year of binding (1849).

Literature: D. Grosheide, A.D.A. Monna & P.N.G. Pesch, *Vier eeuwen Universiteitsbibliotheek Utrecht* (Utrecht 1986); Juynboll, pp. 217–222; see also Appendix I, below. I am also grateful to Dr. Hans Theunissen of Utrecht University for information on various aspects of the collection.

Hs. 1 B 8

ترجمهٔ المواعظ و الاعتبار فی ذکر الخطط و الاثار
Terceme-i el-Mevāʿiẓ ve l-iʿtibār fī ẕikri l-ḫuṭaṭ ve l-āṯār

An undated copy of an anonymous translation—the poetry was left as it was—of an Arabic work on the geography and history of Egypt, and in particular on the topography of Fusṭāṭ and Cairo, by Taqī ad-Dīn Abū l-ʿAbbās Aḥmad b. ʿAlī al-Maqrīzī (d. 845/1442), cf. *GAL* II, pp. 38–39 (No. 1); S II, p. 36. The title is written on the lower edge, as *Terceme-i ḫuṭaṭ-i Maḳrīzī*; the name of the author of the original is mentioned in f. 229a:2. The chapters on history begin on f. 31a, section on the reigns of the Mamlūk sultans on f. 9a. A postscript on the sultans who succeeded Sayf ad-Dīn Barsbay [ruled 825/1422-841/1437], which the translator 'saw … at the end of the 30th part [*cüz'*] … in the margin of the manuscript he used' (2a:25–26), occurs on ff. 2a–1b. A few marginal corrections and additions.

Four 'tailed signatures' are found on f. 225b, and a seal in the margin of f. 224a. Annotations in Latin by Christianus Ravius 'Berlinatus' are found on ff. 225b and 224a, stating that he had been given the manuscript by its owner after he had promised him to produce an edition of the text, upon which he would give it back, Istanbul, 24 March 1640 [this never happened]; later, in 1643 or 1644, he gave the manuscript to the library. Class numbers, among them the old number Or. No. 17, and a cutting from the catalo-gue of 1887 (cf. the Introduction to this chapter) are pasted on the inner back cover.

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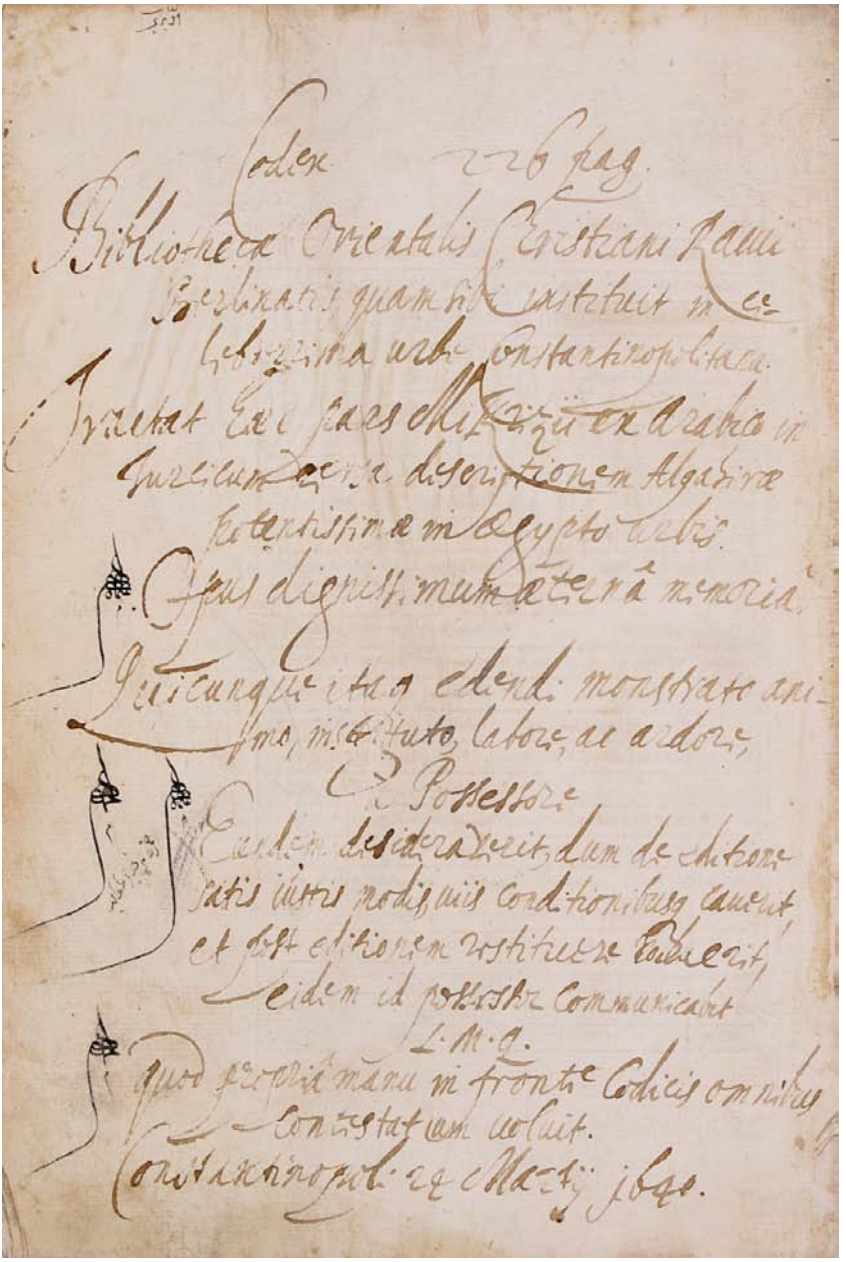


Figure 49. Utrecht, UB Hs. 1 B 8, f. 225b. The first page of a manuscript with a translation of al-Maqrīzī's *Khiṭaṭ*, with tailed signatures and an explanation by Christianus Ravius that he had borrowed the book from an owner in Istanbul for an edition in 1640.

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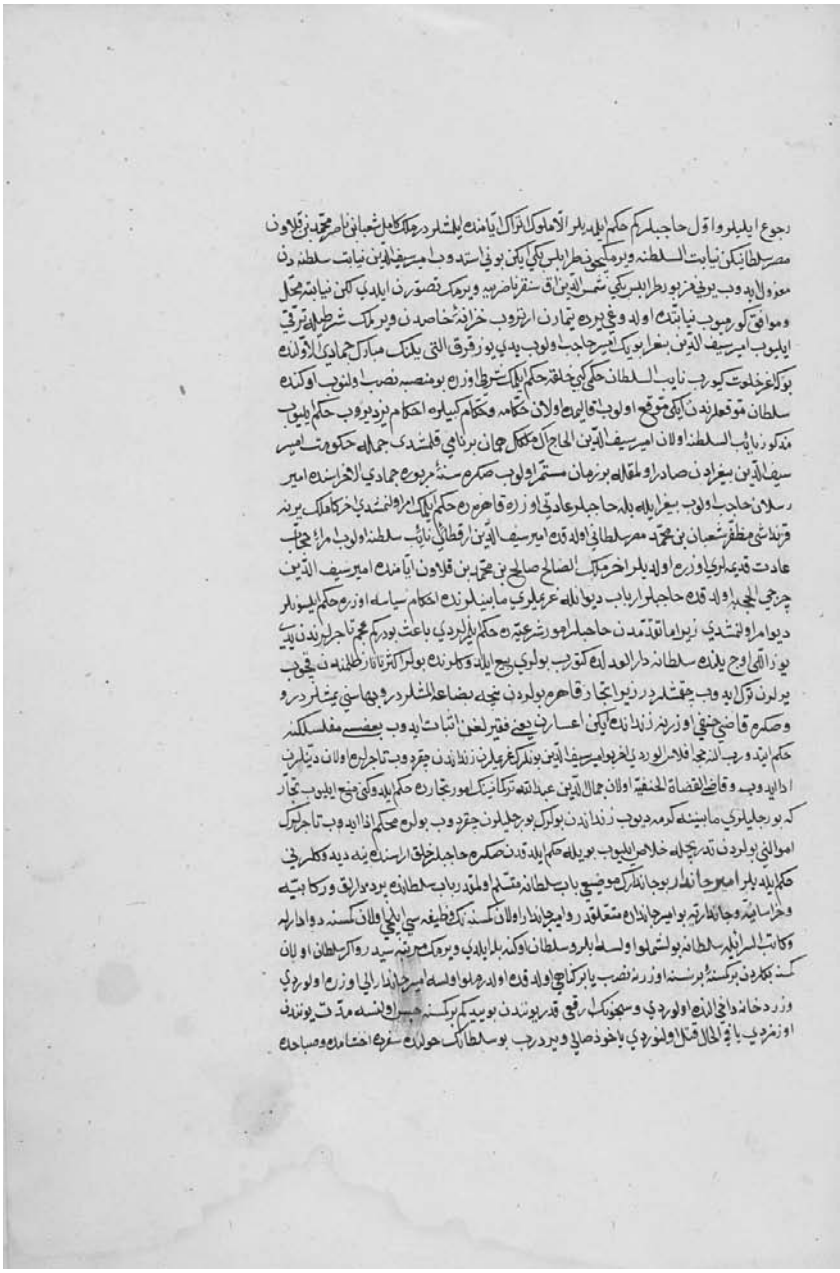


Figure 50a–b. Utrecht, UB Hs. 1 B 8, ff. 24a–23b. Two pages from a translation of al-Maqrīzī's *Khiṭaṭ*, showing the work of two different copyists; the catchword on the right suits the first word on the following page on the left.

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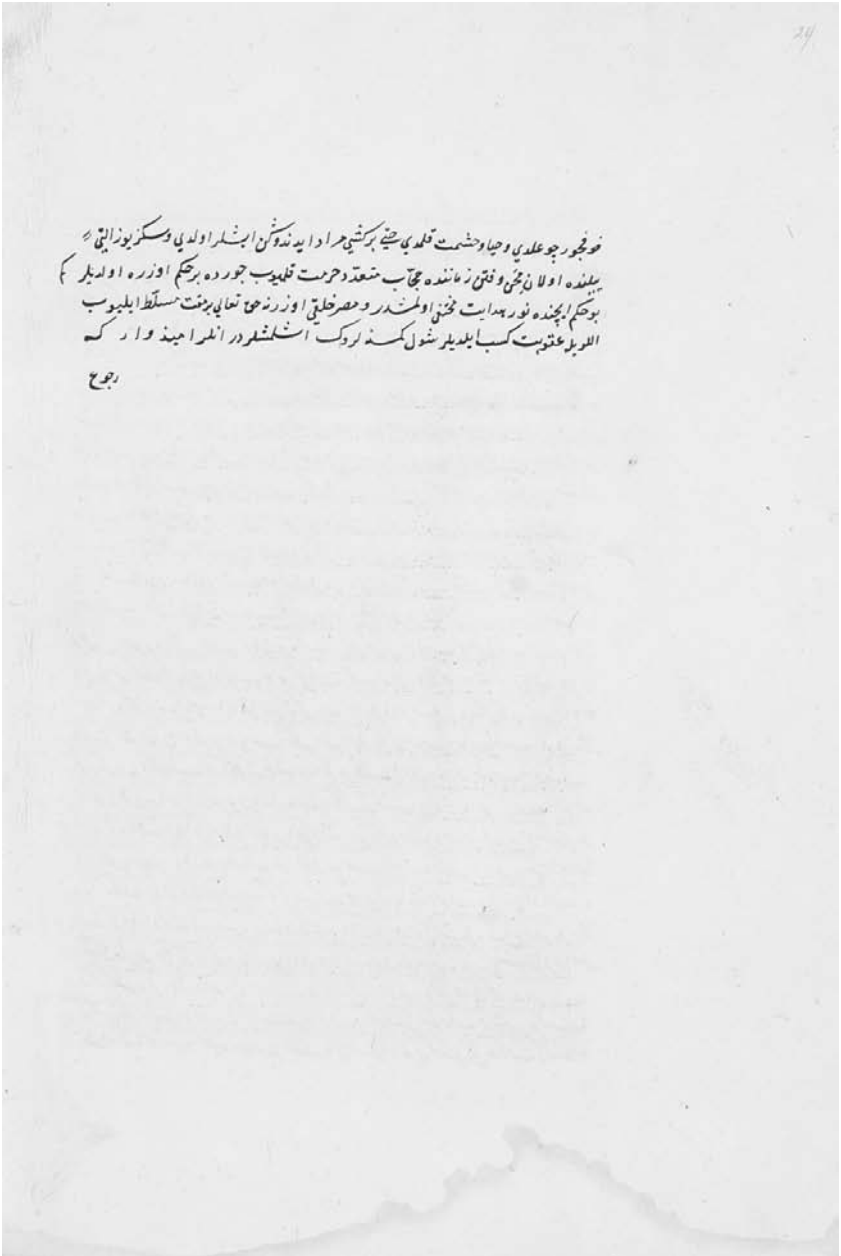


Figure 50a.

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Bound in embossed brown leather with flap and with blind tooled insets in Oriental style on the outer covers and flap; glazed white paper; 1+225 folios (pencil numbers from left to right, in Western style); 302×210 mm and 200×120 mm, varying; 27 lines; catchwords; small *nesiḫ* and *taʿlīk* by, clearly, more than one copyist; red rubrics and dots, omitted in some passages; ff. 93a, 84b–a, 29a, 24a have partly or completely remained blank owing to the fact that the book had been copied by more than one copyist; without a date or name of a copyist.

Begins (224a):

مطلع مقالات حقایات اخبار و منشاء مقدمات روایات آثار اولدر که علماء مورخون اخبار و فضلاء اخباریون اولی الاخبارذن صاحب التشخیص و المتمیز اعنی احمد بن علی المقریزی قاهرهٔ محروسه ... و لسان العربیله تسطیر و تصنیف ایلدوکی اسلوب ...

Ends (1b):

ملك اشرف قانصوه الغوری الاشرقی قایتبای سنهٔ مزبوره شوالنك غره سنده مصر سلطان اولدی تم

Catalogue entries: *CCO* 1680 (V, p. 266); Karatay 588–590.

Hs. 1 E 17

Turkish *fetvā*s and a quotation from a treatise

The manuscript contains an undated copy of the first volume of an Arabic work on Hanafite jurisprudence, *Anwār at-tanzīl wa'asrār at-ta'wīl*, by ʿAbd Allāh b. ʿUmar al-Bayḍawī (d. 716/1316?), cf. *GAL* I, p. 417. Owner's inscriptions of Ḥasan and Muṣṭafā ... occur on ff. 1a and 2a. Four *fetvā*s in Turkish, copied from various sources, are found on f. 2a. A lengthy quotation from a Turkish treatise on the six classes of people of whom it is certain that they go straight to Hell, from the cruel tyrant down to the jealous *ʿālim* (2b–3a). The text in small *taʿlīḳ*, which breaks off in the middle of a sentence, is preceded by an introduction in Arabic, Persian (verses) and Turkish (2b:1–11).

Begins (2b, after a *besmele*):

و الحمد لله رب العالمین و الصلوة نبیه محمد ... قال رسول الله صلعم ستة نفر یدخلون النار بغیر حساب قیل و من هم یا رسول الله ... بیوررلر که فردای قیامت جای محشرده که امت اولین و آخرین حاضر و امر حقه منتظر و جزا و عقابه مستحضر اولالر ...

Ends (3a):

و درحت میودار دایم میل زمین سر تواضع نهاده در اما درحت بی بر مانند سبیدار [؟] سر بهوا اولوب

Catalogue entries: *CCO* 2696; Voorhoeve, p. 16.

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Hs. 1 E 19

Turkish text fragments

The manuscript contains a copy on an Arabic work on Hanefite jurisprudence, *Wiqāya ar-riwāya fī masā'il al-Hidāya*, a commentary on al-Marghinānī's *al-Hidāya*, by ʿUbayd Allāh b. Masʿūd al-Maḥbūbī (7th/13th century, cf. *GAL* I, p. 377). The copy was completed by Ebū Bakr b. Walī on a Sunday in *Ṣafer* 1058 (February–March 1648) at the ʿAjamī *madrasa* in Aleppo, cf. the colophon on f. 255a. Provenance unknown.

The endpapers contain a few text fragments in Turkish: a *fetvā* by Behāyī [*şeyḫülislām*, in office 1059/1649–1061/1651, cf. SO² VI, p. 1759] (3 lines, 1a), a distich and an explanation (3 lines) referring to [the *şeyḫülislām*] Ebūssuʿūd (256b).

Catalogue entries: *CCO* 2698 (V, p. 271); Voorhoeve, p. 52.

Hs. 1 F 12

Tevārīḫ-i āl-i ʿOṯmān تواريخ آل عثمان

An undated, possibly early 16th-century copy, incomplete after the first page where a few folios are missing (138a), of an anonymous early chronicle in prose and verse on the history of the Ottoman dynasty up to the year 896/1490–1491. The title, with the addition '*min evvelihī ve āḫirih*', is found on f. 139a. A few marginal additions and notes, partly in Latin, among these are indications of the incompleteness of the text (138a) and the missing of a catchword (4a).

The flyleaves contain a plethora of annotations on the contents and provenance of the MS, mostly in Latin, in small and bold script, mostly by Christianus Ravius 'Berlinatus'. He had obtained the MS in Istanbul on 18 May 1640 (note on f. 139b). In another extensive note (on the fist flyleaf, *verso*), Ravius mentions the Latin and German editions by Johannes 'Leunelatius' [= Leunclavius, Hans Lewenklau] of a comparable chronicle, a MS of which had been bought by Ieronimus Beck in istanbul in 1551 and had been offered to the Emperor Ferdinand (cf. Giese's article, p. 67). Notes in Arabic script are found on f. 139b, among them an owner's inscription of Meḥmed [b.] Aḥmed [?], known as Ḳāsimül-faḳīr [?] with the date 15 *Cemāẕī l-evvel* 1031 (28 March 1628). Class numbers, among them the old number Or. No. 20, and a cutting from the catalogue of 1887 (cf. the introduction to this chapter) are pasted on the inner back cover.

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Bound in embossed, dark brown leather with blind tooled insets in Oriental style on the outer covers; glazed white paper; various watermarks, possibly early 16th-century (communication from Hans Theunissen, Utrecht University); 1+139+1 folios (pencil numbers from left to right, in Western style); 205×145 mm and 170×105 mm, varying; 13 lines; catchwords; vowelled *nesiḫ*; headings and rubrics in bolder script; without a date and the name of a copyist; acquired from Christianus Ravius on 24 November 1643 (notes in Latin on the inner front cover and the first flyleaf, *verso*).

Begins (138a, as in Giese's edition, p. 1):

بر نچا تاریخلر اولمشدر عیان *کوکلمه بر نسنه دشدی ناکهان

Breaks off (*ibidem*, cf. Giese's edition, p. 1:11):

اکالوم اول بکلری کم سرتسر* هم سلماندی اول هم دادکر [قامو]

Begins again (137b, cf. Giese's edition, p. 8:24–25):

وارب یلاق اواسنا اول کناره اسکله اورب بر کیجه چقاغه بشلادلر قره یره دکدلر

Ends (1a, cf. Giese's edition, p. 151):

هجرتك سنه ٨٩٦ یلنده محرمك اولندن سفر آینوك آخرنده قسطنطنیده قرار ایلدی تمت بامر الله تعالی

Catalogue entries: *CCO* 2683 (V, p. 267); Flemming 124, where other MSS are mentioned.

Edition & Translation: Friedrich Giese, *Die altosmanischen anonymen Chroniken* I & II (Breslau & Leipzig 1922 & 1925).

Literature: Friedrich Giese, "Einleitung zu meiner Textausgabe der altosmanischen anonymen Chroniken tewārīḫ-i āl-i ʿoṣmān", in: *Mitteilungen zur osmanischen Geschichte* I (1921–1922), pp, 49–75; *GOW*, pp. 39–42; H. İnalcık, "The Rise of Ottoman Historiography", in B.L. Lewis and P.M. Holt, eds., *Historians of the Middle East*, pp. 152–167 (London 1962); V.L. Ménage, "The Beginnings of Ottoman Historiography", *ibidem*, pp. 168–179.

Hs. 1 F 17

Turkish text fragments

The manuscript contains an undated copy of a Persian work on the signs of prophethood, *Shawāhid an-nubuwwa li-taqwiya yaqīn ahl al-futuwwa*, by ʿAbd ar-Raḥmān Jāmī (d. 898/1492). The manuscript was bought by

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Christianus Ravius in Istanbul on 28 December 1640, and given to the library, probably in 1643 (cf. his notes on ff. 1b and 5a).

The first flyleaves contain additional texts in a small hand, among them some in Turkish: prescriptions for reading certain passages of the Koran (3b), and various prescriptions for invoking certain names of God (4a).

Catalogue entry *CCO* 2704 (V, p. 273).

Hs. 1 F 18

Turkish text fragments

The manuscript contains an undated copy of a Persian *mathnawī, Silsilat adh-dhahab*, by ʿAbd ar-Raḥmān Jāmī (d. 898/1492, cf. Cl. Huart [H. Massé] in *EI*²). Apart from a drawing of the seated figure of a writer, the 'title page' shows a number of owners' inscriptions: of Meḥmed Serāser [?], *el-münşī*; of İbrāhīm, *ḫalīfe-i sarāy-i Ġalaṭa*; and of Meḥmed b. İlyās Vehbī, with a seal and dated 1 *Muḥarrem* 1066 (31 October 1655); a note: '[in] the handwriting of Monlā Fenāyī', is found on the same page. Received in 1860 from the widow of the orientalist, Jacobus Cornelis Swijghuisen Groenewoud (1784–1859), professor at the University of Utrecht from 1831 (cf. *NNBW*, VI, cols. 639–640).

Additional texts are found on the endpapers, among them some in Turkish: a *ġazel* by Luṭfī (Riyāżīzāde, 185a); prayer prescriptions (185b); and a prescription with a recipe for a medical *maʿcūn* (187a).

Catalogue entry: *CCO* 2705 (V, pp. 273–274).

Hs. 1 G 24

A Turkish distich

The manuscript contains an incomplete, undated copy of an Arabic work on Hanafite jurisprudence, *Mukhtār li-l-fatwā*, by Abū l-Faḍl Majd ad-Dīn al-Mawṣilī al-Buldajī (d. 683/1284), cf. *GAL* I, p. 382; S I, p. 657. An owner's inscription of Yūnus b. Ḥasan is found on f. 1a; the same page contains a statement in Latin on the contents, with the addition that it had been left behind in 1685 by the Turks after they had given up their siege of Vienna. Received in 1860 from the widow of the orientalist, Jacobus Cornelis Swijghuisen Groenewoud (1784–1859), professor at the University of Utrecht from 1831 (cf. *NNBW* VI, cols. 639–640).

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One Turkish distich was added on f. 285a: *ḳadīmī āşināлardan hemān bir derd ü ġām ḳaldı/ ne yārān ḳaldı ʿālemde ne ol evvelki dem ḳaldi.*

Catalogue entries: *CCO* 2699 (V, pp. 271–272); Voorhoeve, p. 227.

Hs. 1 G 26

Three distichs by Ḥāletī

The manuscript contains an early and unique copy of a refutation of the Christian religion in Arabic, *Jawāb Risālat li-ahl jazīrat Qubruṣ*, by Muḥammad b. Abū Ṭālib al-Anṣārī aṣ-Ṣūfī ad-Dimishqī (d. 727/1327), cf. *GAL* S II, p. 161. According to a colophon on f. 107b, the copy was completed on 25 *Rebīʿü l-evvel* 772 (17 October 1370). According to a note by Christianus Ravius (first flyleaf, *recto*), he had received the manuscript as the result of an exchange of gifts in Istanbul on 23 May 1640 (cf. Juynboll, *Beoefenars*, p. 161; see also Appendix I, below.)

Three rhymed distichs in Turkish by Ḥāletī are written on the first flyleaf, *recto*.

Catalogue entries: *CCO* 2703 (V, p. 273); Voorhoeve, p. 96.

Hs. 16 B 14

A miscellany

A collection of religious parables ('balads', *destān*) in *meṣnevī* rhyme, one of which was written by Kirdeci ʿAlī, a follower of the Mawlānā [Jalāl ad-Dīn Rūmī, d. 672/1273] at Konya (cf. under **4**, below) and another attributed to him (cf. under **2**, below). The texts were copied by one, anonymous copyist, who may have added the last few almost identical *beyt*s to each story which are sometimes also encountered as copyist's verses to colophons, and completed in 1222 (1807–1808, see colophon on f. 35b). An inscription declaring that the manuscript was turned into a *vakf* at the *medrese* of İzvornik [Zvornik] by Maḥmūd Beg [b.?] ʿÖmer Beg on 26 *Receb* [1]306 [28 March 1889] occurs on f. 1a. Calculations and various, hardly legible annotations are found on the inner front- and back-board. The stories are the following—titles are found in the headings preceding the texts:

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(**1**) ff. 1b–7a

Dāsitān-i Cimcime Sulṭān داستان جمجمه سلطان

The anonymous story of the Prophet ʿĪsā and Cimcime Sulṭān. The prophet comes across the withered head of a man who had worshipped an idol and had subsequently suffered the tortures of Hell, begs God to revive him, assuring that he will worship God for ever if He does. His wish is granted, upon which the sultan lives for another 48 years. The text is identical with that in a manuscript, dated 1461, in the possession of Vasfi Mahir Kocatürk (cf. his *Tarih*, p. 157).

Begins (1b):

هر کم مراد اتدیلر که تکریه ایره * تکرینك دیزاروك [= دیدارنی] هم کوره

Ends (7a):

حق اکا رحمت ایلیه هم اکا *کم یزانی فاتحه برله اکا

(**2**) ff. 7a–12a

Dāsitān-i Kesik-baş داستان کسك باش

The story, attributed to Kirdeci ʿAlī (cf. Kocatürk, *Tarih*, p. 142; the author's name occurs in his manuscript, dated 1461, cf. also under **1**), of the Caliph ʿAlī and the severed head. The story is sometimes found as an appendix to Süleymān Çelebī's popular *Mevlid*, cf. Neclâ Pekolcay's article, p. 63. The head, with weeping eyes, explains to ʿAlī that he had lost his body as well as his wife and son, thrown into a pit, to a demon. He fights the demon in the pit with his sword, saves Kesik-baş, his wife and son, as well as another 500 Muslims. (Descriptions of the content is found in Kocatürk, *Tarih*, pp. 142–144, and Götz II, p. 463.)

Begins (7a, after a *besmele*):

باشلایالوم سوره بسم الله ایله * دوراشالوم دون کون اللهیله

Ends (12a):

حق تعالی رحمت ایلیه اکا*کم یزانی بر فاتحه برله اکا

Catalogue entry: Götz II, 493, where other MSS are mentioned.

Literature: Ahmed Yaġar Ocak, *Türk folklorında Kesikbaş* (Ankara 1992).

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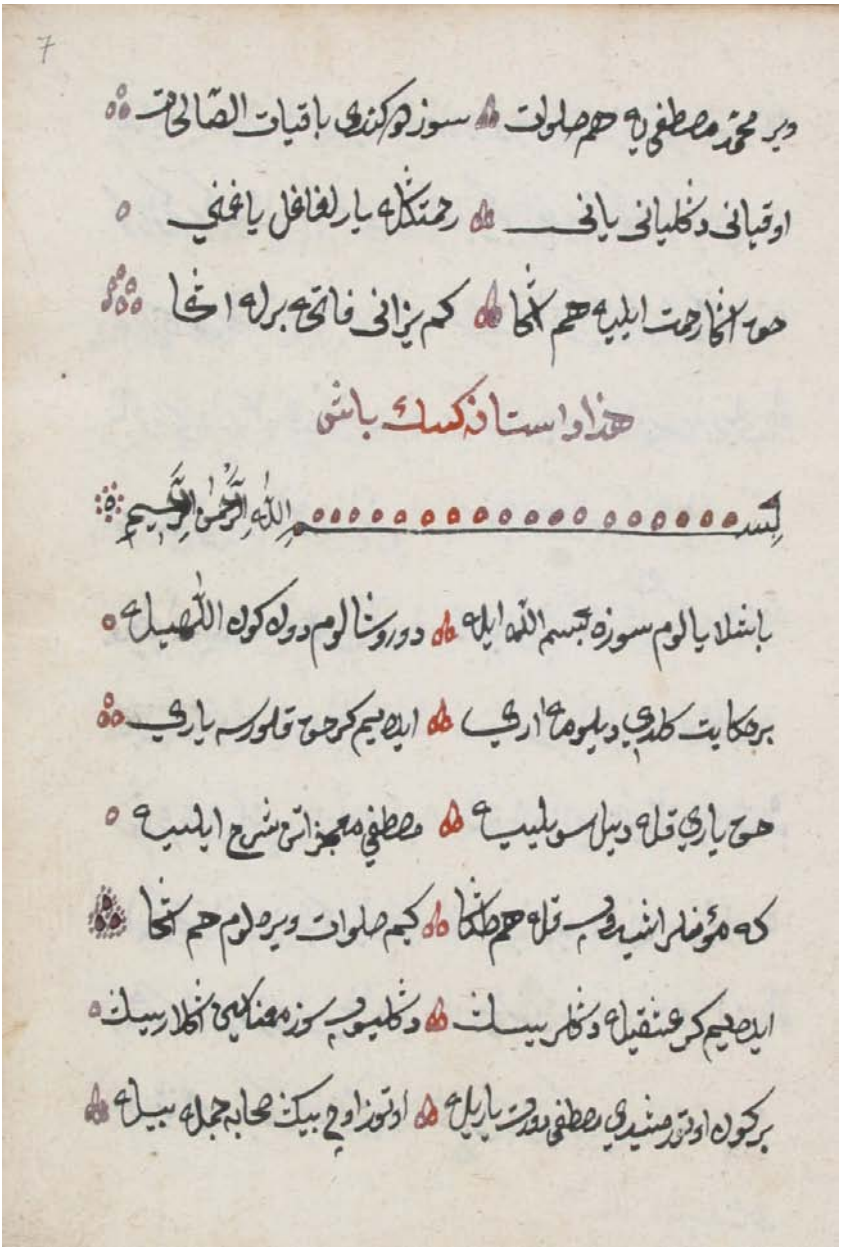


Figure 51. Utrecht, UB Hs. 16 B 14, f. 7a. A page from a collection of religious parables, copied in 1222 (1807–1808), with a heading of the parable of Kesik-baş ('severed head').

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(3) ff. 12a–16b

Dāsitān-i Geyik داستان كيك

The story of the Prophet Muḥammad and the deer. The story is sometimes found as an appendix to Süleymān Çelebī's popular *Mevlid*, cf. Neclâ Pekolcay's article, p. 63. The Prophet, in the company of ʿUmar and ʿAlī, encounters a company of horsemen. Muḥammad demonstrates his prophethood to the infidels by letting the deer, dragged along by the horsemen, bear witness to his identity. Eventually the horsemen are converted to Islam after the deer, left free, has been rescued by Gabriel from a trap set by the same horsemen. (Descriptions of the content are found in Kocatürk, *Tarih*, p. 157; Sohrweide I, p. 245.)

Begins (12a):

كر سورسك عشقيله محمدى * ويرصلوات يا محمد امتى

Ends (16b):

تكرى رحمت ايلسون اول جانيچون * هر كم دعا قيلوب بونى يارانه ايچون

Catalogue entries: Blochet A.F. 252, S 460, S 1389; Sohrweide I, 282.

(4) ff. 16b–21a

Dāsitān-i Ejderhā داستان اژدرها

The story of the Caliph ʿAlī and the dragon by Kirdeci ʿAlī. (The author is mentioned in f. 21a:3). The prophet, attacking the Muslim-killing dragon with his sword, is nearly killed when, forgetting God, he only relies on his own force, but is rescued after he has repented. (A description of the content is found in Kocatürk, *Tarih*, p. 144.)

Begins (16b):

بر معجزات ادايم اكلار اسيك * جان قولاغن اچوبن دكلراسيك

Ends (21a):

بونى ديبان كم داخى [=كرداجى] عالى درر * دنياده مولانانك هم قوليدرر

[...]

اوقيانى دكليانى يازانى * رحمتكله يالغاغل يا غنى

Catalogue entry: Blochet A.F. 396.

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(5) ff. 21a–27a

Dāsitān-i Ana ile oġul داستان انا ایله اوغل

The story of the mother and her son. It is also known as *Ḥātūn destānı*, and is sometimes found as an appendix to Süleymān Çelebī's popular *Mevlid* (cf. Kocatürk, *Tarih*, p. 145). A boy by accident puts out one of his widowed mother's eyes; enraged, the Caliph ʿAlī throws him into a fire. Ḥasan and Ḥusayn, pitying the boy, beg their grandfather, Muḥammad, to save the boy. Eventually, the fire, into which the mother has also jumped, is extinguished by water carried by more than 100,000 birds, and mother and son are saved and healed. (For a descrption of the content, see Kocatürk, *Tarih*, pp. 145–146.)

Begins (21a):

کعبه شهرنده وار ایدی بر حاتون * دنیائی ویروب آخراتی ایلمش صتون

Ends (27a):

اوقیانی دکلیانی یازانی * رحمتکله یالغاغل یا غنی

(6) ff. 27a–35b

Dāsitān-i Duḫter-i miskīn داستان دوختر مسکین

The story of the poor girl. The work is better known as *Kız mevlūdu* and under that title printed in Istanbul in 1339 (cf. plate in Kocatürk, p. 158; cf. Özege 10775), and as *Kız Destanı* (cf. Ersoylu's edition)—in two manuscripts, preserved in Istanbul, the title *Ḥikāyet-i Ḳız maʿa cühūd* is found (cf. Ersoylu's edition, p. iii, and below). A father, mother and daughter are starving in Damascus. Eventually the girl offers herself for sale and is bought by a rich young man with one blind eye. In a dream, the Prophet tells the man to set the girl free. This he does, his blind eye appears to be healed, and in gratitude he sends the girl back home with a hundred gold pieces. (For a description of the content, see Kocatürk, *ibidem*). The work is incomplete at the end, breaking off in a passage in which the man 'sees' the Prophet in his dream.

Begins (27a, as in Ersoylu's edition, p. 1):

هر کم اولور بو دنیاده یوحسوللغه * صبر قلدی لایق اولدی قوللغه

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Ends (35b, as in Ersoylu's edition, p. 14:191):

جمالین کوردی اول بدر ایه بکزر * النده قاره قاشی هم یایه بکزر

تا کم حتم بونده اولدی بو کتاب * مصطفی یه سن ویر صلوات

اوقیانی دکلیانی یازانی * رحمتکله یالغاغل یا غنی

Colophon (*ibidem*):

تمت سنه ۱۲۲۲ تمام م م م م م م

Catalogue entry: Karatay 2996 II.

Edition: Halil Ersoylu, *Kız Destanı* (*Haẕa Ḥikāyet-i Ḳız maʿa Cühūd*) (Ankara 1996), in Latin script with facsimiles of the Topkapı Sarayı Library MS 520 and the Süleymaniye Library MS Haci Mahmud 4339.

* * *

Bound in tattered brown leather with flap; glazed white paper; 38 folios; 228×157 mm and 185×120 mm, varying; 11 lines; catchwords; bold *şikeste*; headings and triple dots in red; completed in 1222 (1807–1808); without the name of a copyist.

Edition & translation: Evelien Landman & Cees Priem, "Six Turkish Religious Epics" (unpublished PhD thesis, University of Utrecht, 1994).

Literature: Vasfi Mahir Kocatürk, *Türk Edebiyatı Tarihi* (Ankara 1970), pp. 140–165; Neclâ Pekolcay, "Süleyman Çelebî Mevlidi metni ve menşei meselesi", in *Türk Dili ve Edebiyatı dergisi* VI (1954), pp. 39–64.

Hs. 16 B 15

هدية المشتاق فی شرح مسلك العشاق

Hedīyetü l-müştāḳ fī şerḥ mesleki l-ʿuşşāḳ

A mid 18th-century copy of a commentary on a *ḳaṣīde* entitled *Meslekül-ʿuşşāḳ*. The poem was written by Ṣarī ʿAbdullāh Efendi (d. 1071/1660–1661); the commentary by his grandson, the Melāmīye shaykh, Laʿlīzāde ʿAbdulbāḳī Efendi (d. 1159/1746, cf. *ʿOM* I, p. 159). The title is found in 2b:8 and on the first flyleaf, *recto*; the *ḳaṣīde* and its author are mentioned in f. 2a:12. Only one other copy, kept in the Cairo National Library (cf. below), seems to be documented. The work is preceded by an introduction (1b–2b), in which

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the commentator explains that while he was suffering from an unmerited exile in the fortress of Limni [Limnos] his brother was able to give him a *mecmūʿa* with mystical prose and *ilāhīyāt*, compiled by their father [Laʿlā Shaykh Meḥmed Efendi] when the latter had been sixteen years old. While he was busy reading the uplifting work for three months, on 1 *Muḥarrem* 1129 [16 december 1716] he came across the *ḳaṣīde* written by his grandfather which directly addressed his soul. In the middle of the same month, he received a letter from his brother, asking him to write a commentary on the poem; this he did. The work itself consists of the subsequent distichs of the poem in red or gold, alternated by prose commentary, especially on the mystical content, to which the author here and there added verses composed by himself.

A few marginal corrections and additions by the copyist. Pencil notes with the price of £ 35 as well as a label with a typed text in English describing the contents are found on the inner front-board.

Bound in embossed dark brown leather with simple gold decorations in Oriental style; glazed cream to brown paper; (2) + 40 + (2) folios; 214 × 113 mm and 160 × 60 mm; 23 lines; catchwords; small, calligraphic *taʿlīḳ*; quotations and lines in red and gold; borders in gold, within black lines on ff. 1b–5a; completed by Dervīş Ḥüseyn el-Ḥüseynī b. İbrāhīm Bürān [?] on 15 *Cemāẕī l-ūlā* 1186 (14 August 1772, colophon in undotted script). Acquired in October 1977.

Begins (1b, after a *besmele*):

سبحانك لا علم لنا الاما علمنا انك انت العليم الحكيم نصلى بامرك على سرولك الكريم ... و بعد ذرهٔ ناچيز روى غنبر تراب اقدام فقرا عبد يتيم سبب تأليف و ترقيم بياننده ايدر كه ...

Ends (40a):

آمنا و صدقنا اللهم صلى على سيدنا محمد ... و آخر دعانا ان الحمد لله رب العالمين

Colophon (*ibidem*):

قد وقع الفراغ من تحريره و تنميقه فى اليوم الخامس عشر من شهر جمادى الاولى سنه ست و ثمانين و مائه و الف من هجرة من له ختام الرساله و تمام الشرح على يد افقر العباد و احقرهم درويش حسين الحسينى ابن ابراهيم بران [؟] اقدام حضرت خواجكان لعبد ان قدس الله اسرارهم و طيب الله تعالى انفاسهم آمين آمين بحرمة طه و يس

Catalogue entry: Fihris 5021 (IV, p. 245).

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Hs. 16 B 16

A miscellany

The collection contains undated copies of three works on science and law produced by a copyist called Bekir b. ʿAbdurraḥmān (see the colophon on p. 138). The endpapers and some of the margins along the text contain a plethora of annotations in a minute, almost illegible scribble, mostly in pencil, by an owner. These include calculations of various sorts, lengthy quotations in Arabic from manuals of jurisprudence, and magic diagrams (cf. pp. 2 and 196).

(1) pp. 2–138

[*Risāle-i*] *netāyicü l-fünūn* [رسالهٔ] نتایج الفنون

A copy of a concise encyclopaedia of the sciences in prose and poetry by Yaḥyā b. Pīr ʿAlī b. Naṣūḥ, who wrote under the pen-name of Nevʿī (d. 1007/1598–1599). Many manuscripts have survived. The title is mentioned in p. 5:16; the author's pen-name in p. 3:9. The work is also known under the longer title of *Netāyicü l-fünūn ve maḥāsinü l-mütūn*. The work is preceded by a lengthy introduction (pp. 2–14), in which, among other things, the author discusses his sources and offers his work to Sultan Murād III (ruled 982/1574–1003/1595); it ends with the story of Cevān-i Fāżıl (pp. 11–14). The sciences treated in the book are: history (p. 14); philosophy (*ḥikmet*, p. 49); astronomy (p. 55)—the spaces where usually drawings are found have been left blank in this copy—theology (*kelām*, p. 63); jurisprudence (*fiḳh*, p. 71); the distinction between the law schools (*ḫilaf beyne l-imāmīn*, p. 77); interpretation of the Koran (*tefsīr*, p. 82); mysticism (*taṣavvuf*, p. 87); interpretation of dreams (p. 90); magic, enchantment, and medicine (*ruḳā ve efsūn ve ṭıbb*, p. 97); exorcism (*ʿazāyim*, p. 97); medicine (p. 102); agriculture (*filāḥat*, 106); astrology (p. 108); and augury and divination (*fāl ve zecr*, p. 115). The work concludes with the story of Beşīr and Şādān (p. 120). A few marginal corrections by the copyist. (For another copy of the same text, see UBL Cod.Or. 949(1).)

Begins (pp. 1–2):

حمد بیحد احد بی ابتدایه که الف اسم ذآتی هر ابتدایه اول و هر انتهایه منتهادر ... بعده بو حقیر پر تقصیر بیت جان کعبه سنك یولنده ساعی * دل تشنه و بیقرا نوعی * مستسقی عطشان کبی دریاکشان فنون * و حریص وصلت جانان کبی بر مرتبه ده سکون بولمیوب ...

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Ends (p. 138):

فلك راكاه جز تفريق مشمر * فك الصفو منها قد تكدر

Colophon (*ibidem*):

تم بعون الله الملك الوهاب من يد اضعف العباد بكر بن عبد الرحمن غفر الله له و لولديه

Catalogue entries: Flemming 372, Götz II, 3–6 and Sohrweide II, 169–170, where other MSS are mentioned; see also Fihris 4872–4886 (IV, pp. 203–206); Sarajevo, 2865–2868; Schmidt 83; TİYK 108; TYTK (Süleymaniye, Ali Nihat Tarlan) 2–3.

Literature: Abdülkadir Karahan, "Nevʿī", in *İA*.

(2) pp. 142–177

Risāle min ʿilm el-ferāyıż رساله من علم الفرايض

A copy of a treatise on the division of inheritances by ʿAbdulkerīm b. ʿAbdurraḥmān ez-Zīlī written in 1002 (1593–1594). Title, author and year of composition are mentioned in a heading preceding the text on p. 142. No references to this work or an author of that name have been found. The work is preceded by an introduction (pp. 142–149) with a detailed discussion of the relevant *teſsīr* literature and *fetvā* collections. The work itself is divided into unnumbered chapters (*bāb*) and sections (*faṣl*). Some lengthy marginal additions by the copyist (especially on pp. 160–161), partly consisting of diagrams (pp. 162, 167 and 174).

Begins (p. 142, after a *besmele*):

الحمد لعليه و الصلوة على نبيه محمد واله و اصحبه اجمعين و بعد كرچه بو فقير ضعيف ده كتاب جمعنه لياقت و اسلوب تحرير ده حذاقت يوغيدى و لكن بعض اخوان نفعه الغفران علم فرايضك لسان تركى اوزره تسويد اولنماسين طلب ايلمكين ...

Ends (p. 177):

... قنغسى اول قنغسى صكه فوت اولدوغى مامعلوم اولدوغيچون بزم امّه مز قتنده مختار اولان بودر

Colophon (*ibidem*):

تمت بعون الله الملك الوهاب

(3) pp. 177–191

Mefhūm el-ferāyıż li-meẕheb el-Ḥanīfī مفهوم الفرايض لمذهب الحنيفى

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A copy of a succinct, anonymous treatise on the division of inheritances. The title is found in a heading preceding the text on p. 177. The text is divided into sections beginning with [امدى] كلدك. Diagrams are found on pp. 179, 181, 182, 185 and 191 (*ṣūrat el-menāsaḥa*, which concluded the treatise).

Begins (p. 177):

بزم علمامز رحمهم الله عليهم ديديلر كه تره كهٔ ميته حقوق اربعهٔ مرتبه تعلق ايدر اولا تجهيز تكفين قضاء ديون تنفيذ وصايا بقسم الباقى بين الورثه

Ends (p. 191):

اوچ آلتون ويرن بنت بكرم اوچ آلدى اول برسى همان اون دورت اقچه آلدى جمعا التمش اقچه اولدى و السلام

* * *

Bound in embossed dark brown leather with flap and, originally, gold tooled but very worn insets in Oriental style; glazed cream paper, moisture stains in some places; 196 pages, with original numbers in pencil; 205×152 mm and 140×100 mm, varying; 19 lines; catchwords; *nesiḫ*; headings, rubrics, lines and dots in red; (1) completed by Bekir b. ʿAbdurraḥmān; without a date.

Hs. 16 B 17

A miscellany

A collection of two works, copied by one anonymous scribe, who completed his work, according to the last colophon (48b), on 20 *Ramażān* 1145 (6 March 1733). Two months later, in *Şevvāl* of the same year, the MS was, according to an inscription on the same page, acquired by İbrāhīm Efendi b. el-Ḥāccī Yūsuf. The 'title page' (1a) contains various notes, among them, in pencil, 'Jazici oglu' and the price of £42.

(1) ff. 1b–32a

ʿAcāyibü l-maḫlūḳāt عجايب المخلوقات

An undated copy of a popular cosmography by Yazıcıoġlı Aḥmed Bīcān (d. in or after 870/1465–1466). The title is mentioned on f. 1a, in a heading preceding the text (1b) and in the final sentence (32a); the name of the author is found in f. 1b:3 and in the final sentence (32a). The work is an abbreviated

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version of a work of the same title by Qazwīnī (d. 682/1283, cf. *GAL* S I, p. 882) and was written for Shaykh Ḥāccī Bayram in Gallipoli, mentioned in f. 2b:9, in 857/1453, the year in which Sultan Meḥmed conquered Istanbul. A detailed description of the contents is found in Rieu, pp. 106–107. The chapter on mountains is preceded by a diagram of the seven 'climes' with their main geographical units (12b). The work ends in a section on the schorpion and a prayer for the author. Extensive marginal additions in various hands, partly lost by trimming, on ff. 6a–9b, 20a and 23b. (For another copy of the same work, see UBL Cod.Or. 12.371(2).)

Begins (1b, after a *besmele*):

الحمد لله رب العالمين و الصلوة ... اما بعد محب العلماء و خادم الفقرا يازجى اوغلى احمد بيجآن رحمت الله عليها ايدر سبب تحرير كتآب اولدر كه ...

Ends (194b):

هنوز حقك قدرتى دكزندن بر قطره يازميه امدى حق تعالى رحمت ايلسون اول كشى يه كم بو عجايب مخلوقاتى يازنه و يازديرنه و يازجى اوغلو احمد بيجانه و جمله امت محمده آمين يا رب العالمين تم

Catalogue entries: Götz II, 332, and Kut 394, where other MSS are mentioned; see also Karabulut 394; Sohrweide II, 159; Yardım 3804.

Edition: Kazan 1888.

Literature: Laban Kaptein, *Eindtijd en Antichrist* (ad-Daǧǧāl) *in de Islam; Eschatologie bij Aḥmed Bīcān* († ca. 1466) (Leiden 1997), p. 30, where older literature is mentioned.

(2) ff. 32b–48b

A treatise on medicine

The anonymous treatise, without a title, consists of, mostly, a collection of medical prescriptions and recipes. It is possibly incomplete at the beginning. The central part (from f. 38a) contains a lengthy digression on medicine and its early practitioners, Abū ʿAlī [Ibn] Sīnā (Avicenna), Galenus and Buḳrāt (Hippocrates).

The margins and endpapers contain additional texts in various hands: a list of ingredients (in pencil, 33b); a prescription for curing coughs (46b); a recipe for ambergris (48b); an *ilāhī* (49a); a prayer prescription (49b); a list of ingredients for a mixture (*terkīb*, written up-side down, *ibidem*); *idem*, for a *maʿcūn-i üsrüb* (50a); a prescription for a 'zinc treatment' (*ʿaml-i tūtiyā*)

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attributed to Rāvī İbrāhīm Efendi, *ibidem*; and a prescription for removing warts (written up-side down, 50b).

Begins (1b, after a *besmele*):

الحمد لله رب العالمين و الصلوة ... اما بعد محب العلماء و خادم الفقرا يازجى اوغلى احمد بيجآن رحمت الله عليها ايدر سبب تحرير كتآب اولدر كه ...

Ends (194b):

هنوز حقك قدرتى دكزندن بر قطره يازميه امدى حق تعالى رحمت ايلسون اول كشى يه كم بو عجايب مخلوقاتى يازنه و يازديرنه و يازجى اوغلو احمد بيجانه و جمله امت محمده آمين يا رب العالمين تم

* * *

Bound in somewhat tattered boards with flap and brown leather back and edges; white glazed paper; 50 folios (f. 2 occurs twice); 207×135 mm and 160×70 mm, varying; 23 lines; catchwords; *nesiḫ*; headings, rubrics and a colophon in blue; red lines; dots in red, blue and light brown; (2) completed in 1145 (1733), cf. above; without the name of a copyist. Acquired in October 1977.

Hs. 16 B 18

Maʿrifetnāme معرفتنامه

A magnificently produced, lavishly illuminated and illustrated, early 19th-century copy of a work in prose and verses of encyclopaedic scope on cosmology, human physiognomy and psychology, and mysticism by Shaykh es-Seyyid el-Ḥācc İsmāʿīl Ḥaḳḳī Erżurumī (d. 1186/1772). The work was written for his son, es-Seyyid Aḥmed Naʿīmī. The title is mentioned in headings on ff. 1b, 15b, 16a, in f. 16b:19, and in the colophon (348b). The name of the author occurs in f. 16a:1 and in the colophon (348b). The work consists of an introduction (15b–16b), a prologue (*muḳaddime*, 16b–29a), three main chapters (*fenn*) subdivided into many chapters and sections, and a conclusion (*ḫātime*, on good manners [*ādāb*] and the rules of behaviour towards friends and acquaintances, 346b–348b). It was completed in 1170/1756 (cf. the chronogram on f. 348b). (See for a succinct survey of the contents, Götz I, p. 6.)

The work is preceded by a detailed index, designed by Meḥmed Ẕikrī Efendi (1b–14a). His name is mentioned in a colophon on f. 14a, which is followed by a quatrain by the same. The work is followed by a pious letter

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of advice in Arabic addressed to a 'brother', ending in some well-wishing lines in Turkish (349a–b). Multicoloured drawings with explanations in minute *nesiḫ* are found on ff. 28b–29a (two drawings with the elements of the universe: Heaven, Hell and the earth in between, with the Kaʿba, the tombs of the prophets, the banner of Muḥammad etc.); 33b (a circular diagram, *dā'ire-i vücūd*, with the names of various concepts related to human existence, arranged in three concentric circles); 41b–42a (geometric forms and astronomical diagrams demonstrating, primarily, eclipses of the sun and moon); 46a (a circular diagram showing the spheres of heaven, *eflāk*); 48a (two small circular diagrams showing the signs of the zodiac); 65b (circular diagrams of the nine spheres of the sun, moon and stars); 67a–68b (diagrams demonstrating the origin of the subsequent phases of the moon, followed by two tables on the position of the related to the stars, and the omens, *iḫtiyārāt*, related to the the same); 77b–79a (calendars of various formats, covering the years 1161–1275/1748–1859); 84a–b (four circular diagrams showing compasses and geographical directions, *cihāt*); 91b–93a (diagrams and a table concerning the geography of the earth and its 'climes'); 98a–100b (diagrams demonstrating longitude and latitude, followed by two tables with the geographical co-ordinates of various towns, and two Western-style maps of the globe of the earth, seen from four directions); 106a (three circular diagrams showing the relative positions of the earth and the signs of the zodiac); 110a (a circular diagram showing the eight human temperaments); 317b (a plan of the house of Shaykh İsmāʿīl Tillovī [who was the author's *mürşid* at Siirt, cf. *SO*^{2} III, p. 764]); and f. 349b (five pink flowers with green leaves set within a illuminated border).

Bound in embossed brown letter with flap and blind tooled insets in Oriental style; glazed white paper of high quality; (1) + 349 + 1(1) folios, original numbers in red 3–334; 249 × 147 mm and 193 × 98 mm; 38 lines, occasionally in two or three columns; catchwords; small *nesiḫ*; headings in red and, occasionally, in white against a gold or red background; rubrics, lines and dots in red; multiple borders in gold within black and red lines; varicoloured headpieces and illuminated borders with floral motifs separating text surfaces; a lavishly illuminated index (1b–14a) and initial pages (15b–16a) in various colours and floral motifs; completed by Ḥāfiẓ Muṣṭafā b. Ḥasan el-Ḥāmidī in Erzurum in *Ẕī l-ḥicce* 1241 (July–August 1826). Acquired in October 1979.

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Colophon to the index, with a following quatrain (14a):

كتبه محمد ذكرى افندى * كوكل حقى بلورسك و ترى سودى و ترى سوسنده * سون جانلرده مطلعدن مفيد اولمق تنده * نوله و ترى ايله فهرست اولسه ذكرى معرفتنامه * اچلدى كر بعرفان مژده لر عشاقه هر فنده

Begins (15b–16a, after a *besmele*):

حمد بى حد و شكر بى عد و ثناى مؤبد بر واحد فرد احد حضرتلرينه اولسونكه ... [اما بعد] بو حقير فقير حقيقى ابراهيم حقى اول عزيز شريف مخدومى السيد احمد نعيمى ايچون بوكتاب اكتتاب اكا خطاب ايدر كه ...

Ends (348b):

ختمت هذا الكتاب بمناجات العارفين نظم حقى يه اولمز اوغلدر بو كتاب * اكدرر خير ايله آنى بى حساب * ... تأليف هذا الكتاب وقع فى تاريخ سال غقع ١١٧٠ * نفع الله من به انتفع

Colophon (*ibidem*):

قد تم تحرير هذا الكتاب المستطاب المقبول المرغوب ... المسمى بمعرفتنامه الذى فوائد كثرية للخلايق تمامتمز تأليفات العالم العامل الفاضل الكامل جامع جميع الفضائل ... اعنى به حضرت سيدنا و مولينا ... السيد الحاج الشيخ ابراهيم الحقى الفقير الحليم السليم رحمة الله الرؤف الرحيم خليفة الحضرة الشيخ سيدنا فقير الله قدس الله اسرارهم ... على يدالحقير الذليل الفقير المحتاج الى عناية الله القدير حافظ مصطفى بكلام الله تعالى و ابيه حسن الحامدى عفا عنهما العفو و الغفران الساكن فى بلدة ارزن الروم فى شهر ذلحجة من سنة احدى و اربعين و مأتين بعد الالف من هجرة من له العز الشرف حامدا لله تعالى خالق الكائنات ... يا رب العالمين آمين م م م

Catalogue entries: Götz I, 5, where other MSS are mentioned; see also Fihris 4507–4515 (IV, pp. 107–109); TYTK (Isparta) 10.

Editions: Būlāq 1251, 1255, 1257, 1280; Istanbul 1284, 1294, 1310, 1330 (cf. Özege 12259); Kazan 1261 (incomplete); by Turgut Ulusoy (4 Vols. Hasankale 1979), in modern Turkish.

Literature: *ʿOM* I, pp. 33–36; *SO* III, p. 764.

Hs. 16 B 19

Tuḥfe-i Şāhidī تحفۀ شاهدى

A mid 18th-century copy of a rhymed Persian-Turkish dictionary by İbrāhīm Şāhidī, a Mevlevī dervish and poet (d. 957/1550). The name of the author and the title of the work occur in p. 9:2–3. The title *Kitāb-i Şāhidī* is found

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Figure 52. Utrecht, UB Hs. 16 B 18, f. 15b. The first page from a magnificently produced encyclopaedia of cosmic knowledge by İsmāʿīl Ḥaḳḳī Erżurumī (d. 1186/1772), copied and designed in Erzurum in 1241/1826.

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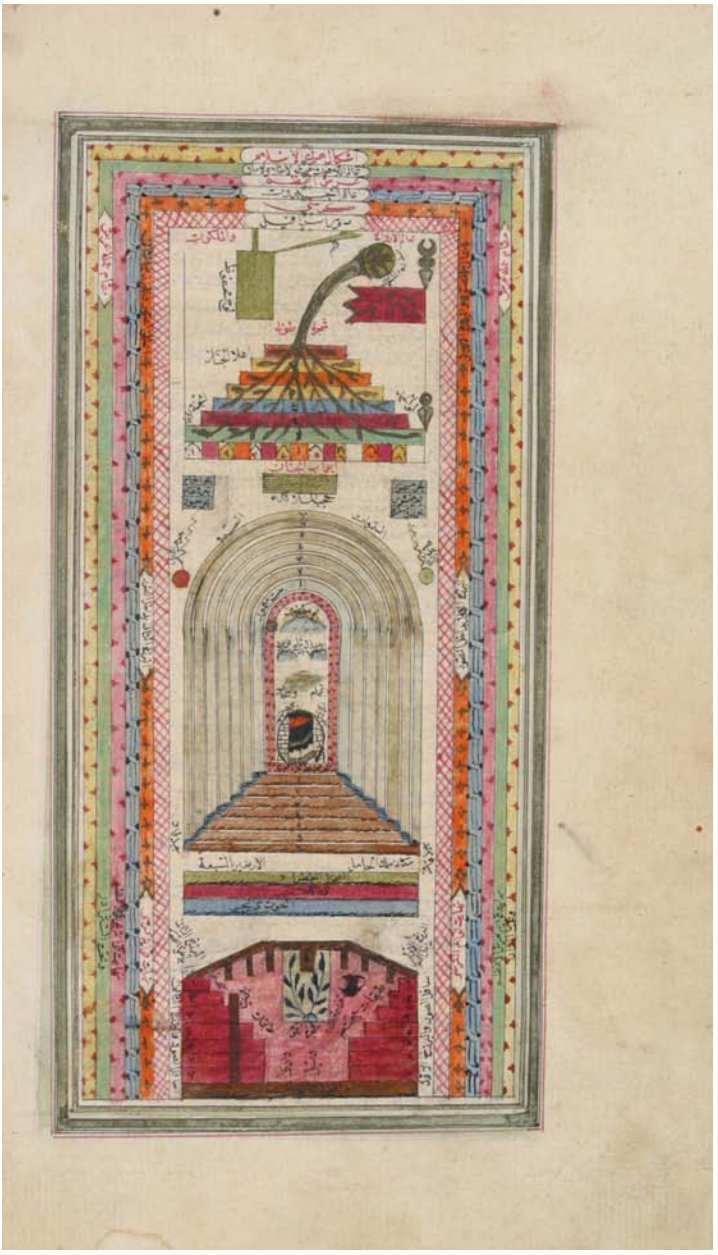


Figure 53. Utrecht, UB Hs. 16 B 18, f. 28b. A page from a magnificently produced encyclopaedia of cosmic knowledge by İsmāʿīl Ḥaḳḳī Erżurumī (d. 1186/1772), copied and designed in Erzurum in 1241/1826, with a schematic drawing of the universe centred on the Kaaba.

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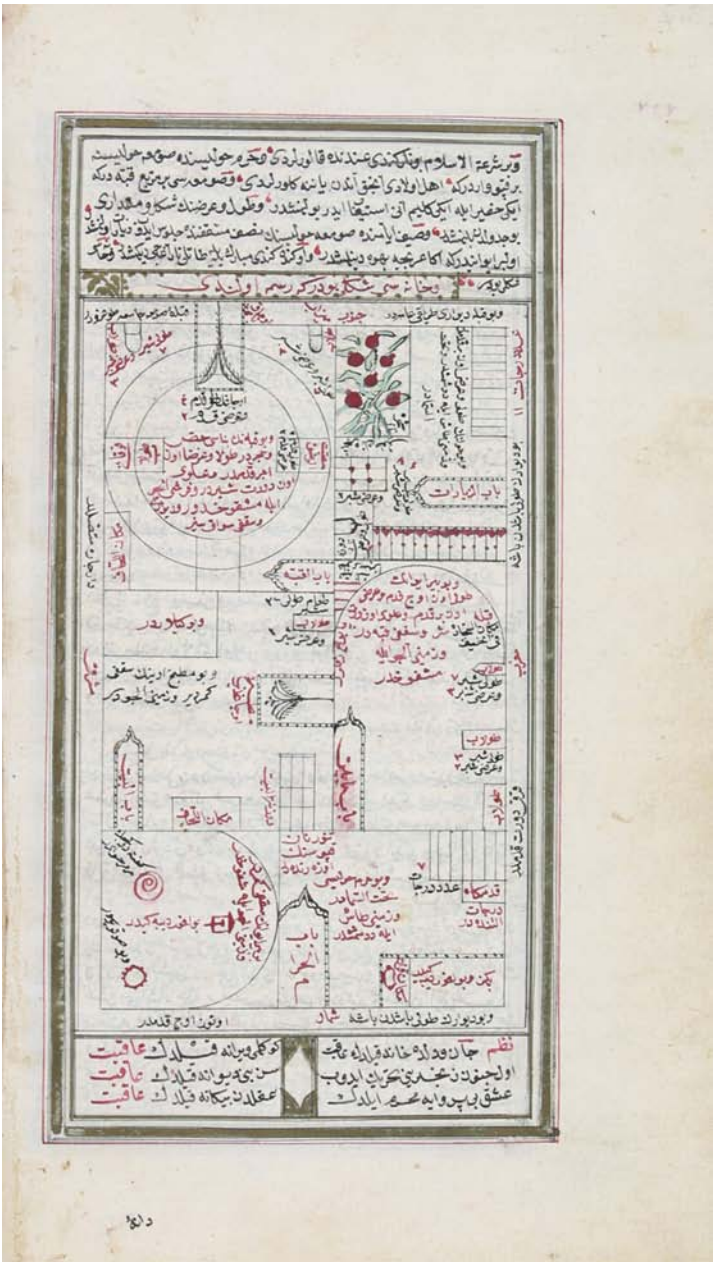


Figure 54. Utrecht, UB Hs. 16 B 18, f. 317b. A page from a magnificently produced encyclopaedia of cosmic knowledge by İsmāʿīl Ḥaḳḳī Erżurumī (d. 1186/1772), copied and designed in Erzurum in 1241/1826, with a plan of the house of the author's shaykh, İsmāʿīl Tillovī.

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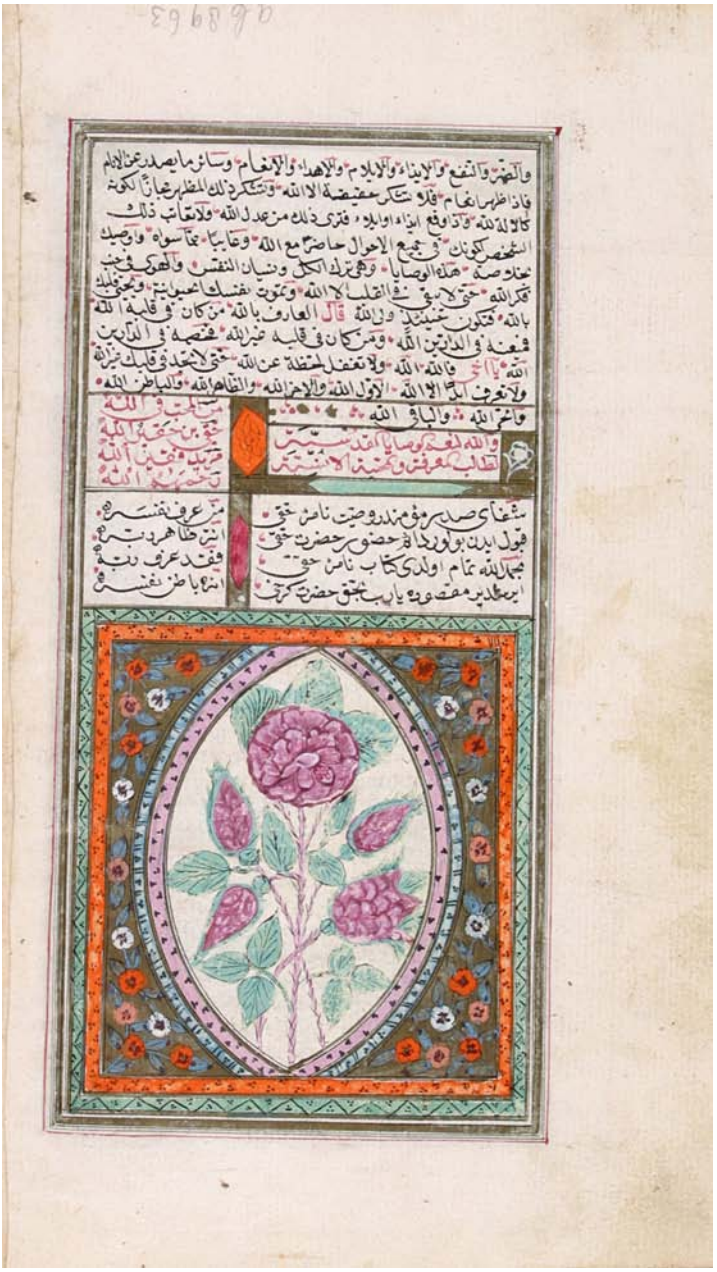


Figure 55. Utrecht, UB Hs. 16 B 18, f. 349b. The final page of a letter of advice to a 'bother' appended to a magnificently produced encyclopaedia of cosmic knowledge İsmāʿīl Ḥaḳḳī Erżurumī (d. 1186/1772), copied and designed in Erzurum in 1241/1826.

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in a heading preceding the text on p. 1. Many copies of this work have survived. It commences with a quatrain not usually found in the text (cf. below), followed by an introductory *mesnevī* of 61 *beyt*s in which, among other things, the author explains his life-long fascination for dictionaries and his decision to write a rhymed one as a *naẓīre* to the *Tuḥfe-i Ḥusāmī* (of 802/1399). He also expresses his hope that the work will be helpful to children in learning Persian and scanning verses. It is followed by 27 *ḳıṭ'as* which discuss a vocabulary ranging from words for God to that for napkin. In the last section the author explains the numerical value of Arabic letters; it is followed by a table which shows the value of the letters in red (pp. 133–134). (For other copies of the text, see MSS Acad. 77 and 78, Hotz 2289, above; see also UBL Codices Or. 148, 1582, 1583, 5808, 6965, 6967, 8330, 11.117(2), 11.575(1), 12.428 and 25.760.)

A few marginal pencil notes, partly in French; a handwritten label in French describing the MS is pasted on the inner back-board; pencil notes are added, among them the date '2 June 68' and the price of £25.

Bound in boards with light brown leather back and edges; glazed white paper; 1+134+1 pages, with original numbers (folio-numbers 1–63 in pencil have been added later); 217×167 mm and 130×75 mm; 8 lines 4 columns; catchwords; vowelled *nesiḫ*; headings, rubrics and numbers in red; four lines erased on p. 15; completed by Ḥüseyn Efendi in 1166 (? 1752–1753). Acquired in November 1977.

Initial verses (p. 1, after a *besmele*):

دل عاشق اکر نزدك اکر دور * اولور یارك خیالی ایله مسرور * مفاعیلن مفاعیلن فعولن * بو عصب و قطف ایله وافر درای حور

Begins (*ibidem*, as in the printed edition of 1275):

بنام خالق و حی توانا * قدیم و قادر و بینا و دانا

Ends (p. 133, as in the printed edition of 1275, p. 23):

شاهدییه هر کم ایلرسه دعا * ایله محشرده شفاعت مصطفا

Colophon (*ibidem*, followed by a *besmele*):

بوکتابی او حسین افندی یظمش در سنی ١١٦٦ [sic]

Catalogue entries: Sohrweide II 199, where other references are found; see also Fihris 518–532 (I, pp. 133–136); Schmidt 34, 115, G 1500(1); Şeşen III 694/3; TİYK 55; TYTK (Antalya) 1633–1635; TYTK (Türkiye Büyük Millet Meclisi) 105.

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Editions: Istanbul 1275; Antoinette C. Verburg, "The *Tufe-i Şāhidī*: a Sixteenth Century Persian-Ottoman Dictionary in Rhyme", in *Archivum Ottomanicum* 15 (1997), pp. 5–87 (in transcription, with translation and glossary).

Literature: Janos Eckmann, "Ḳāmūs" in *EI²*; Storey III, pp. 66–67; see also the introduction to Verburg's edition.

Hs. 16 B 20

Ġāyetü l-beyān fī tedbīri bedeni l-insān غايت البيان فى تدبير بدن الانسان

An early 18th-century copy of a handbook of medicine by Ṣāliḥ b. Naṣrullāh of Aleppo, also known as İbn Sellūm and chief physician (*reʾīs el-aṭṭıbā*) at the court of Sultan Meḥmed IV (d. 1080/1669–1670). As the introduction makes clear, the work was commissioned by the sultan; the author also expresses his intention to include descriptions of maladies and medicines, not yet mentioned in the traditional literature. The (incomplete) title is found in f. 3b:9; the author's name in f. 3a:5. Although this is not mentioned in the introduction, the work clearly is a Turkish translation of the Arabic original by an anonymous translator—the author himself died when the original Arabic draft was hardly finished (cf. *GAL* II, p. 447; S II, p. 666; Kazancıgıl's study, p. 191, also mentions another translation of the same work). The handbook is preceded by an introduction (1b–4a) which consists of four main chapters (*maḳāle*), and ends with a conclusion (*ḫātimetü l-kitāb*, 170b). See for a concise description of the contents, Sohrweide II, p. 173.

Marginal corrections and additions, extensive on ff. 149b–151a, by the copyist; marginal indications of content in red. Additions by a later owner on ff. 4a (a recipe for a medical ointment), 167b (a description of the treatment of his nearly two-year-old daughter who had seriously burnt her right arm, dated 6 *Rebīʿü l-evvel* 1231/ 5 February 1816) and 172a (a recipe for a medicine against colds, *menzūl*). Jottings in bold script on ff. 1a and 172b.

Bound in embossed brown leather with blind tooled insets in Oriental style on the outer covers; glazed cream paper, torn and damaged in some parts; 172 folios, with original numbers; 239×192 mm and 208×121 mm; 23 lines; catchwords; *nesiḫ*; headings, rubrics, lines and double borders in red; gold borders within black lines on ff. 1b–2a; completed by the *odabaşı* İbrāhīm, known as *kātib* of the late *ketḫüdā* Parmaḳsız Aḥmed, in Cairo on 20 *Rebīʿü l-āḫir* 1130 (23 March 1718). Acquired in October 1977.

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Begins (1b–2a, after an extended *besmele*):

جواهر زواهر حمد و ثنا اول واجب الوجود و مفيض الخير و الجود ... اما بعد مدح و ثنا سلطان محمدت خاقان اوان سنت سنيهٔ اهل تصنيف ...

Ends (171b):

يلانك كوزنى براكينه ايله اپليكه كچورب اوره بغلسه لر بالخاصه نافعدر اريدر كيده در

Colophon (*ibidem*):

قد وقع الفراغ على يد الفقير الحقير المعترف بالعجز و التقصير ابراهيم اوده باشى الشهير بكاتب المرحوم پرمقسز احمد كتخدا متحفظان غفرالله له و لاستاده و لجميع المسلمين الاحياء منهم و الميتين بتاريخ عشرين شهر ربيع الاخر سنة ثلاثين و مايه و الف من الهجرة النبوية على صاحبها افضل التحيه و ذلك بمصر المحروسه صانها الله تعالى عن الافات و الباسا بجاه محمد ...

Catalogue entries: Sorhweide II, 188–189, where other MSS are mentioned; see also Fihris 3484–3490 (III, pp. 148–149); Karabulut 115; TYTK (Antalya) 1909, 3835; Medical Manuscripts pp. 48–52; TYTK (Balıkesir) 1119; Yardım 3784–3785.

Literature: *ʿOM* III, p. 224; Aykut Kazancıgıl, *Osmanlılarda Bilim ve Teknoloji* (2nd impr. Istanbul 2000), pp. 191–192.

Utrecht, Hs. 16 B 21

Mā ḥażar ما حضر

An undated copy of a treatise on medicine by Ebūbekir Nuṣret Efendi, librarian of the Nuruosmaniye Library at Istanbul (d. 1210/1795). The title is mentioned in f. 2b:2, the name of the author in f. 2a:1. The work is also known under the extended titles of *Māḥażar-i muʿālacāt-i ṭayyibe* and *Māḥażare fī ṭ-ṭıbb*. The work is preceded by an introduction (1b–5a), and consists of two parts (*ḳısm*), the former describing the working of talismans, magic squares in particular—drawings of these in black and red are found on ff. 7b, 9b, 10b, 15a, 16b, 20a and 21a; the latter (from f. 25a) consisting of a series of prescriptions and recipes. Marginal additions and indications of content. (For another copy of the same text, see Hs. 16 B 23, below.) The endpapers contain notes and jottings in pencil, among them a calculation (upside down, 75b) and series of letters of the alphabet, partly with diacritical marking (upside down, 81b).

Bound in worn dark brown leather: cream paper of low quality without watermarks; 1+81 folios; 215×170 mm and 155×130 mm, varying; 15 lines;

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catchwords; irregular *nesiḫ*; rubrics, drawings (in part) and marginal indications of content in red; without a date and the name of a copyist. Acquired during the late 1970s.

Begins (1b–2a, after a *besmele*):

الحمد الله الذى خلق الانسان و سخره ماسواه و جعله مخدوما للكائنات ... اما بعد معلوم اوله كه بو مبتلاى سببكه كثرت يعنى ابا بكر نصرة بر مدت مديده على حسب الاقتضا السنهٔ ثلثه اوزره موجود اولان كتب اطبايى مطالعه ... ايدرك

Ends (75a):

لقمان روحى ... اوج دورت طملدوب اغر بيان ديمش اوزرينه وضع اولنسه اغرسينى تسكين ايدر م

Catalogue entries: Götz II, 417, where other MSS are mentioned; see also Fihris 4189 (IV, p. 18); Kut 343; *Medical Manuscripts*, pp. 119–121; Yardım 3787–3788.

Editions: printed 14 times in Istanbul between 1267 and 1331, cf. Özege 16969.

Hs. 16 B 22

A manual for pilgrims

The undated work in a mid 18th-century copy consists, according to the first lines (quoted below), of a description of the halting places (*menzil*) between Üsküdar, Damascus and the Holy Cities of Mecca and Medina. These are mentioned in headings in red together with the distances in hours of travel. The descriptions, often very brief, offer practical advice and name the obligatory sites, mostly mosques and tombs of saints, to be paid respect to by the passing pilgrim. More detailed descriptions are devoted to Damascus (10a–11a), Medina (17a–18a), Mecca (20b–21b) and its surroundings (from 21b), including the pilgrimage rites to be performed there. These are followed by a description of the gates and other features of the *Ḥarem-i şerīf* (25b–29b), and the places to be visited in Mecca and its surroundings (29b–33a). The work concludes (33a–34a) with the text of a *fetvā* on the 14 historical appearances of comets (*ḳuyruḳlı yıldız*) and the catastrophic events by which they were accompanied, issued on request of a sultan by the *şeyḫülislām*, [Yaḥyā] Minḳārīzāde [in office 1073/1662–1084/1674]. Annotations in tiny script in pencil, mostly in Arabic, are found on ff. 1a, 22b–23a, and 34a–b.

Without cover; glazed cream paper with moisture stains; 36 folios; 195 × 125 mm and 130 × 65 mm, varying; 13 lines; catchwords, often omitted; *taʿlīḳ*;

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headings and lines in red; completed in 1170 (1756–1757); without the name of a copyist. Acquired in the late 1970s.

Begins (1b):

هو الخلاق الباقی در ذکر منازل عن اسلامبول الی الشام و مدینه و مکه و جبل و عرفات شرفهم الله تعالی

Ends (34a):

اون بشنجی ده ظاهر اولان وجه ضروح اوزره ظاهر اولاجغی انجق الله تعالی حضرتلری بلور کتبه الفقیر شیخ الاسلام منقاری زاده

Colophon (*ibidem*):

سنه ۱۱۷۰

Utrecht, Hs. 16 B 23

Mā ḥażar ماحضر

A mid 19th-century copy of a treatise on medicine by Ebūbekir Nuṣret Efendi, librarian of the Nuruosmaniye Library at Istanbul (d. 1210/1795). The title is mentioned in f. 2a:7, the name of the author in f. 1b:10. The title *Kitāb-i Nuṣret Efendi* is found in pencil in the upper margin of f. 1a. Drawings of magic squares are found on ff. 5b, 6a, 7b, 8b, 13a, 14a, 14b and 19a. Marginal additions, mostly indications of content in red. (See for another copy and further particulars Hs. 16 B 21, above.)

The endpapers, including f. 1a, contain a plethora of jottings and notes in pencil and ink, in various hands, among them a series of six different prescriptions, mostly of one line, for antidotes against poisons (66a); calculations (66b); various administrative notes (67a–b); and a recipe with a list of ingredients, including opium (67b).

Begins (1b, after a *besmele*):

الحمد لله الذی خلق الانسان و سخرله ماسواه و جعله مخدوما للکائنات ... اما بعد معلوم اوله که بو مبتلاء شبکهٔ کثرت یعنی ابوبکر نصرة بر مدت مدیده علی حسب الاقتضا السنهٔ ثلاثه اوزر موجود اولان کتب اطبایی مطالعه ... ایده رك ...

Ends (65b):

... و انفس حفظ صحتده وسیله اوله جق تبین [؟] یوقدر هر وقتده استعمال اولنور بر دنك یارم در هم حاصلی بر درهمی قولنجه امان و یرمز والسلام

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Colophon (*ibidem*):

تمت تمام بعون الله الملك الوهاب سنه ۲۵۳ م ۷ ص

Bound but without cover; glazed white paper; 67 folios; 206×147 mm and 150×100 mm, varying; 14 lines; catchwords; *nesiḫ* and, mostly, *rıḳ'a*; marginal indications of content in red; completed on 7 *Ṣafer* [1]253 (13 May 1837); without the name of a copyist. Acquired during the late 1970s.

Hs. 16 B 24

Revnāḳ-i bostān رونق بوستان

An early 18th-century copy of an anonymous treatise on agriculture and arboriculture. It was written in the 16th century or earlier; the, apparently, oldest manuscript, preserved in the Topkapı Sarayı Library, cf. Karatay 1755, is dated 985 (1577). The title is mentioned on f. 1b:9–10; the work consists of a brief introduction, four parts (*faṣl*), a supplement (*tetimme*) and a conclusion (*ḫātime*, on fruits). Marginal indications of content in black and red. For a description of the contents, see Blochet S. 230.

The text is preceded by a three-page index. It is followed (35b) by a horticultural prescription and, upside down, a note on grammar in Arabic, both by the copyist. A fragment of a note (14 lines) on some inhabitants of Eyüb near Istanbul and another one (4 lines) on the repayment of a loan of 20 *ġuruş* by ʿAbdurraḥmān Çelebi in 1129 (1717) are found on the last flyleaf, *verso*.

Bound in worn dark brown leather with flap and blind tooled insets in Oriental style; cream glazed paper; 2+35+2 folios, with original numbers; 201×135 mm and 148×75 mm; 17 lines; catchwords; *taʿlīḳ*; borders, rubrics and indications of content (partly) in red; gold borders within black lines on the first to pages; completed by es-Seyyid Ḥüseyn b. es-Seyyid Muṣṭafā el-İrmenākī (*sic*, but probably referring to Ermenāk, present Ermenek) on a Thursday in the middle of *Receb* 1128 (1 or 8 July 1716). Acquired in the late 1970s.

Begins (second flyleaf, *verso*, after a *besmele*):

حمد فراوان و شکر بی پایان اول خالق زمین و آسمان حضرتنه که خاك پاکی کزیده چار عناصر و نخل آدمی اندن ظاهر ایدوب ... پس ربع مسکونده نشو و نما اوزره اولان اشیاء درت عنصردن مرکب اولغین چار فصل روزکار کچی ... رونق بوستان دیو نام بولدی

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Ends (35b):

اما انجير و توت ... ياپرغين بر طبقه دخى ديزوب ينه پيراق قويالر بو اوسلوب اوزره اغرينه وارنجه بعده محكم بغليه بر زمان طوره

Colophon (*ibidem*):

تمت هذه الرساله اللطيفه عن يد العبد الضعيف الفقير الى رحمه ربه الجليل القدير السيد حسين بن السيد مصطفى الارمناكى غفر الله لهما و ستر عيوبهما و لوالديه و لجميع المؤمنين و المؤمنات اجمعين فى اواسط رجب الشريف فى اليوم خامس لسنه ثمان و عشرين و مايه و الف من هجرة من له العز و الشرف فى بلدة اسلامبول سأكنا بمدرسة مراد پاشا الجديد غفر الله له

Catalogue entries: Sohrweide I, 331, where other MSS are mentioned; see also Fihris 2755 (II, p. 300); Kut 348; TYTK (Burdur) 1925.

Editions: Istanbul 1260; Konya 1285 (cf. Özege 16834).

Hs. 16 B 25

Turkish glosses

The manuscript contains a copy of a didactic Persian poem in *meṣnevī* rhyme, *Pand-nāma*, attributed to Farīd ad-Dīn ʿAṭṭār (d. after 586/1190), cf. B. Reinert in *Encyclopaedia Iranica*. The title *Kitāb Pand-i ʿAṭṭār* is found in a heading preceding the text. According to a rhymed colophon on f. 47a, the copy was completed by ʿOṣmān in 1207 (1792–1793). The text is accompanied by interlinear glosses in Turkish in smaller script.

The endpapers contain a plethora of annotations and jottings in Arabic, Persian and Turkish, both in black ink and pencil—the latter mostly lengthy quotations from pious treatises—among them the first six lines of the same poem, *Pand-nāma*, with the same interlinear glosses in Turkish (first unnumbered page); two identical colophons in imitation of the colophon on the same page (47a, quoted below) with the name of Süleymān and the year 1210 (1795–1796); a repeated mention of the year 1263 (1846–1847) in *plene* Turkish (written upside down, 47b); an *ebced* table (upside down, 48a); pious phrases and aphorisms in Arabic and Turkish, often repeated (last unnumbered page).

Begins (first unnumbered folio, *verso*):

حمد بى حد [حسابسز] آن خداى پاك را [اول پاك اولان الله تعاليه در]* آنكه [اول الله كه] ايمان داد [ايمان ويردى] مشتى خاك را [بر آوچ طپراغه]

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Ends (47a):

رحمت حق باد [حق تعالی نك رحمتی اولسون] بر روح کسی [اول کمسنك روحنه] *کین نصای را [که بو نصیحتلری] بخواند اوسی [اول اوقور چوق

Colophon (*ibidem*):

چون نوشت عثمان پند یادکار * هفت دو صد تاریخی با هزار

Hs. 16 C 1

A miscellany

The volume is a collection of separately hinged, original copies of official Ottoman documents and related correspondence, in varying formats, with texts in *rıḳʿa*, *dīvānī, siyāḳat* and other scripts, mostly dating from the late 18th century. Most of these papers, as is clear from annotations on the documents themselves, seem to have once belonged to the archive of the *Mevḳūfāt ḳalemi*, 'Bureau of Retained Revenues', in the Finance Department of the Porte in Istanbul which, among other tasks, was responsible for the maintenance of military depots on the Ottoman frontiers and the provisioning of soldiers and their animals involved in military campaigns (cf. F. Müge Göçek, "Mewḳūfātčı", in *EI*²). The collection was shortly after its production acquired by 'Sir Wm Jones', whose name appears in gold on the back of the bound volume (who could not have been the famous 'Oriental Jones' in view of the dates on some of the manuscripts; the volumes were only bound in 1849). How he, whoever he may have been, obtained these documents is a mystery—quite a few of the documents, in view of their content, may have been captured in the Balkans during the last year of Austro-Ottoman war of 1788–1791. The papers may also have been gathered by an Ottoman official, who afterwards sold them on the market. A second volume (in fact the first), of the same format and clearly of the same origin, is found in MS 16 C 2, described below. Modern pagination in pencil is found on the documents.

Many texts—the exceptions are outlined below—are (extracts or parts of) reports (*taḳrīr*, *iʿlām*) written by Palace officials sent on purchasing missions, copied in a neat *rıḳʿa* hand, obviously by a clerk of the aforementioned *Mevḳūfāt ḳalemi*. A few original letters and documents related to the reports are added. In a second stage the sheets on which these copies had been made, were used for further bureaucratic processing and, finally, archiving, by other clerks: we find on most sheets notes in bold *dīvānī* addressing the *defterdār*, and sometimes other officials, indicating, for instance, which *fermān*s were to be issued, notes by financial experts (in

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siyāḳat script) calculating the financial consequences, and so forth. These texts, many of which are signed and stamped with seals, and brief notes are often preceded by headings in small *rıḳʿa* on the content and provenance of the documentation found on the page, always mentioning the Palace officials charged with the purchases and a date. There are also original copies of letters and draft *fermān*s (in careless *dīvānī* with erasures and corrections) on the same subjects on separate leaves. Most documents in this volume date from the year 1205 (1790–1791), a minority from the years 1202, 1203 and 1204 (1787–1790); exceptional are 1191/1777 (p. 85), 1206/1791–1792 (p. 39), 1208/1793–1794 (p. 89), 1211/1796–1797 (p. 109), 1217/1802–1803 (p. 111), and 1221/1806 (p. 99).

The collection is preceded, pp. 1–3, by a copy of a *fermān* with additional notes which is concerned with the conclusion of a truce (*mütāreke-i ḫāyrīye*) and the abolition of wartime measures related to the levying of taxes and acquisition of provisions in the provinces between Edirne and Ḳırḳkilise on the one side, and the military headquarters (*ordu-yı hümāyūn*) in the Balkans on the other, in *Cemāẕī l-evvel* 1205 (January 1791); the relevant *defter*s should be closed. A note in bold *dīvānī* instructs the *defterdār* to consign these documents to the archives (*baṭṭālda ḥıfẓ eylesiz deyü*), upper margin, p. 3.

Provisions, to be transported either to the military headquarters in the field or to the Palace, Arsenal, or, in one case, the soupkitchen [*ʿimāret*] of the Süleymānīye Mosque (cf. p. 31) in Istanbul, were, mostly, grain (wheat and barley)—to be delivered from the Morea [Peleponnese], cf. pp. 13, 55; from the aerea of Tekfurḍaġī [Tekirdağ], pp. 29, 141, 152; Silistre, p. 33; Salonica, p. 35; Yeñişehir [Larissa], p. 35; Sīrōz [Serres], p. 51; Athens, p. 57; Candarlı, p. 61; Ḳuşadası, p. 61; İbrāʾīl [Braila], p. 71; Sofia, pp. 79, 81; Ḳarīnābād [Karnobat], p. 85; Varna, p. 87; Çatalca and surroundings, p. 91; Yeñibāzār [Novi Pazar] and surroundings, p. 101; from the storehouse in Edirne, p. 123; from İhtimān, pp. 135, 137; *peksimet* (biscuit) (from the area of Bursa, pp. 15, 125, 127, 153, 155; Lefkoşe [Nicosia], p. 65; Sīrōz [Serre], p. 73; Salonica, pp. 103–104; the Mora [Peleponnese], p. 147); firewood (from Sofia, p. 77); and straw (from Ḳarīnābād [Karnobat], p. 85; from the Çatalca area, p. 91)—a bill concerning the delivery and payment of various loads of grain in the port of Ruscuḳ (Ruse), handed in and signed by İsmāʿīl Aga, is found on p. 63.

Saltpetre (*gühercile*) was to be mined in the aera of Üsküb and transported (on camels) to the gunpowder-mill (*bārūtḫāne*) in Gallipoli (cf. pp. 21, 23, 41, 48, 105, 107, 129, 157). Copper was ordered from the mine at Gümüşḫane; the purchase was to be financed from the poll tax (*cizye*) levied

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in Diyārbekir (p. 97). Many documents discuss transport of the collected provisions, and the way in which the necessary beasts of burden and carts are to be purchased or hired, and ships to be chartered. Camels were ordered from Central and East Anatolia (a report from the *ḳāżī* of Çekmece-i ṣaġīr (Küçük Çekmece) reported that ten out of 385 camels which had been passing through his district from Çorum, Niġde and other places, had died, p. 19, cf. also p. 45); from Denizli (p. 93); Menteşe (p. 95); Tire (pp. 119, 121). Buffaloes (*cāmūs*) were obtained from Thessaly and Thrace (p. 39). Horses were ordered from Tire (pp. 53, 119, 121). Ships were chartered in various ports (*iskele*): Ġolos (Volos, p. 17), Ṭalande (Atalandi, p. 17), Tekfurḍaġī (Tekirdağ, pp. 17, 113), Silistre (on the Danube, p. 33), Bandırma (pp. 43, 69). Ox carts were ordered from Filibe (Plovdiv) (p. 65).

One report discusses the absence of kilns for baking bread in the military stations between Edirne and İsaḳçi (Isaccea); a *fermān* ordering the digging of enough kilns was to be dispatched (p. 59).

Some reports document in a lively fashion how the provisioning sometimes was sabotaged by agents or local producers, or how logistics occassionally broke down. Of an ordered amount of 27,584 *kīl* of wheat from the Morea, fifteen months later 11,625 had yet to be sent; the governor of the peninsula, Ebūbekr Paşa, was to be sent a *fermān* to take care that the whole load were delivered; the *defterdār* is accordingly instructed on 23 *Şevvāl* 1205 in the usual marginal annotation (25 June 1791, p. 55). The Molla, es-Seyyid el-Ḥācc Aḥmed, of Lefkoşa (Nicosia) complained on 9 *Şevvāl* 1205 (11 June 1791) that he was unable to ship the ordered ammount of 10,000 *ḳanṭār* of *peksimet* to Istanbul because of the presence of a part of the Russian fleet off the coast of the island, blocking the arrival of the chartered Venetian transport (p. 67). An employee (*gediklü*) of the Porte, Aḥmed Aġa, sent on a mission to buy buffaloes, reportedly disappeared with the money (*mīrī aḳçe*) entrusted to him—the *defterdār* is instructed to dispatch another agent (p. 117). The Venetian ambassador sent a report, confirmed by letters from the *gümrük emīni* of Istanbul, Ḥasan, and the *ḳāżī* of Limni, Meḥmed Efendi, on the shipwreck of a Venetian vessel, which had been sailing from Ġolos(Volos) with 59 sacks of flour for the Porte, on the rocks of Limni [Limnos] (pp. 131–133).

Some documents are concerned with the levying of taxes (p. 75, from the provinces of Aydın, Teke and Menteşe; p. 83, from the Vidin area, where problems had arisen owing to the Austrian Campaign, 6 *Ṣa'bān* 1202/12 May 1788; and from the provinces of Ḥamīd, p. 146, and Kütahya, p. 149).

Documents which do not seem to be (directly) related to provisioning, the levying of taxes or the war-effort are: an undated report concerning

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the clearance of debts incurred by the murdered *voyvoda* of Wallachia, Alexander Ipsilanti, form his estate. A note in the upper margin instructs the *defterdār* to keep the report for the time being in the *muḫallefāt* [*ḫalīfeligi*] *ḳalemi* (p. 9); a promissory note on a loan of 1000 *ġuruş* from a *ḫāce* of the Porte, Ḥasan Efendi, signed by Muṣṭafā, *ser-i bevvābīn-i dergāh-i ʿĀlī* (p. 110); a statement, unsigned, on a outstanding debt owed by a *muḥāfiẓ* of İnebaḫtı [Navpaktos]—a marginal note addressing the *defterdār* is dated 17 *Cemāẕī l-evvel* [1]217 (15 September 1802, p. 111); and a report (*ʿarīża*) from an agent to a patron concerning the inspection of ships passing through the ports of the Black Sea near Bafra; goods belonging to the mother of Ṭayyār [Meḥmed] Paşa [the rebellious governor of Canik and Samsun] had been confiscated from a *ḳayıḳ*; her agent, Emīr Meḥmed, and the captain had been interrogated, and the goods had been sent to Istanbul, dated 11 *Rebīʿü l-āḫir* [1]221 (28 June 1806; see for the same affair also under MS 16 C 2, below).

The office also received petitions—some original copies are found in the volume—with further administrative annotations in the collection: a request for the allocation of a daily portion of half an *okka* of rice from a *muḳāṭaʿa* in Filibe (Plovdiv), used for provisioning the *kīlār-i ʿāmire*, formerly granted to his two (deceased) brothers, and signed by Seyyid Muṣṭafā Morī (p. 11); a request for tax exemption from a *mütevellī*, İbrāhīm Ḥānzāde ʿAbdurraḥmān, on behalf of the suffering villagers of Burġoz employed by his *vaḳf* (p. 49); a petition from a leading merchant (*tüccār ḳalfası*), Manuel, son of Ḳosṭaṭīn, of Ṭaṭavla (Galata), concerning a conflict on the repair of a building on *vaḳf* land near the quay of Davud Paşa, with a legal statement (p. 89); and a request on the replacement of an absentee *mültezim* stationed at the fortress of Cisr-i kebīr (Klis) (p. 143).

* * *

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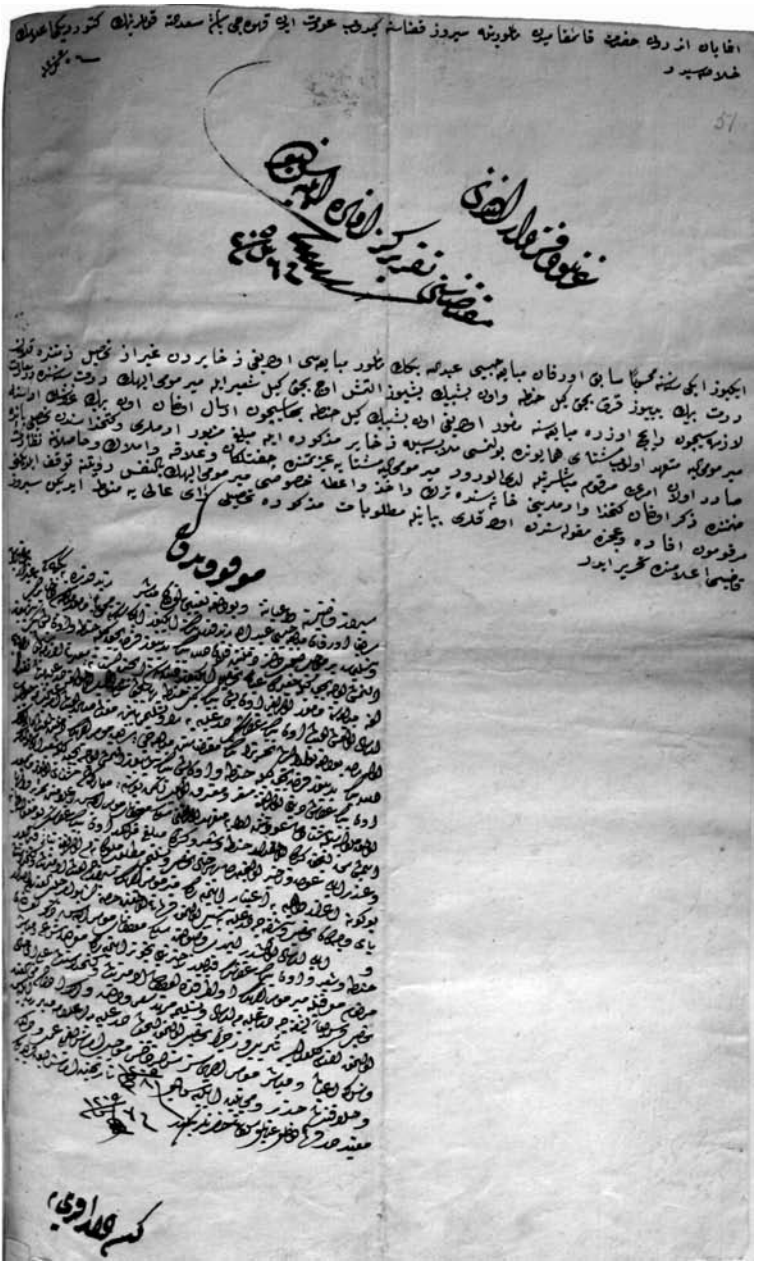


Figure 56. Utrecht, UB Hs. 16 C 1, p. 51. A page from a collection of original letters and documents, showing a report (by the *ḳahvecibaşı* of the Palace, Sa'dullāh) and a *ḥüküm* concerning the purchase of wheat and barley in Sīrūz (Serre), with bureaucratic annotations, dated 1205/1791.

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Figure 57. Utrecht, UB Hs. 16 C 1, p. 89. A page from a collection of original letters and documents, showing a petition and a legal report concerning a conflict about the repair of a building near the quay of Davudpaşa, Istanbul, preceded by bureaucratic annotations, dated 1208 (1793–1794).

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Figure 58. Utrecht, UB Hs. 16 C 1, p. 132. A page from a collection of original letters and documents, showing a statement of the Venetian ambassador, surrounded by bureaucratic annotations, on the shipwreck of a Venetian vessel off Limnos which had been on its way to Istanbul with grain, dated 1205/1791.

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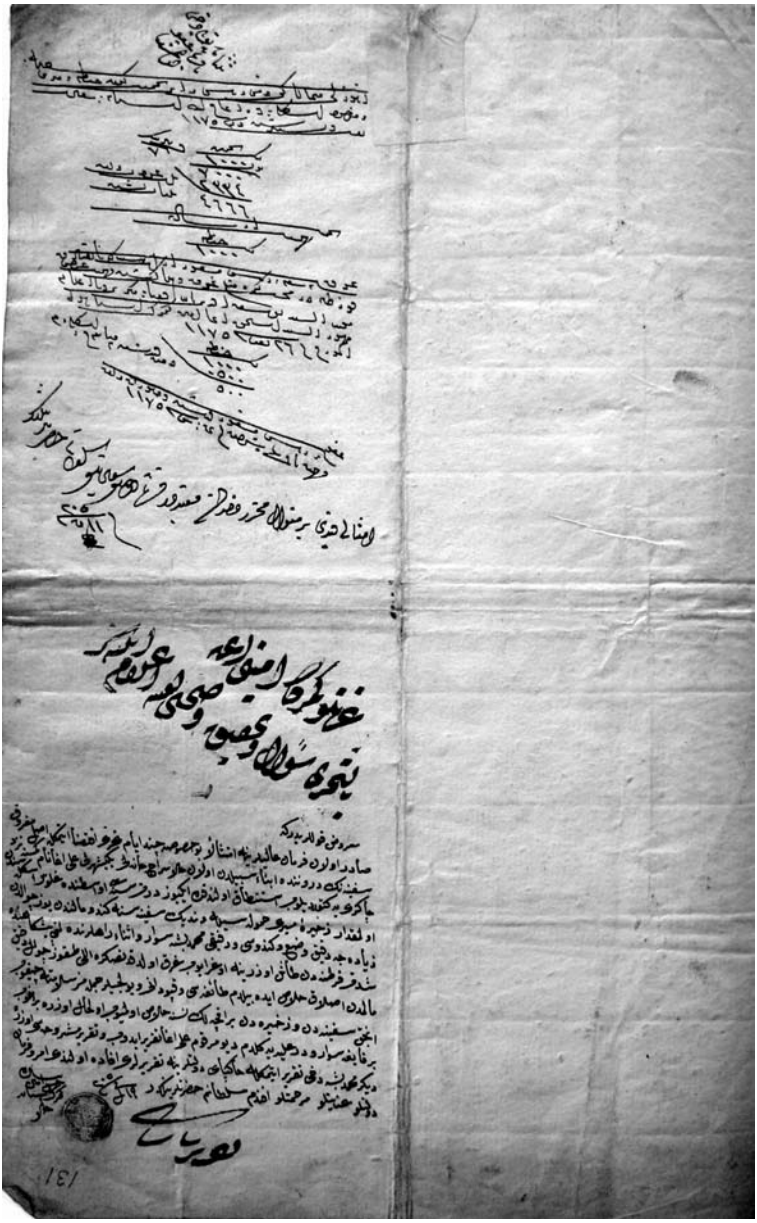


Figure 59. Utrecht, UB Hs. 16 C 1, p. 131. The *verso* side of the previous document, with a copy of a report of the *gümrük emīni* of Istanbul on the same affair, dated 1205/1791.

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Hs. 16 C 2

A miscellany

The volume is a collection of separately hinged, original copies of official Ottoman documents and related correspondence of varying formats, of the same type as found in MS 16 C 1, described above. Modern pagination in pencil occurs on the documents.

Most documents, as in the collection described above, concern provisioning and are dated with the year 1205 (1790–1791), but we also find the years 1202/1787–1788 (pp. 19, 27, 33, 47), 1203/1788–1789 (pp. 50–51), 1210/1795–1796 (p. 7), 1218/1803–1804 (p. 21) and 1221/1806–1807 (cf. below)

Goods ordered are: *peksimet* (from Bursa, pp. 2–3 [with a draft note in French, signed 'Jean au convent du S. George Galata', p. 1]; Sīrōz[Serre], p. 11; and Salonica, pp. 23, 55); horses (from Tire, pp. 5, 50, 53); grain (from Athens, pp. 5; from the Arsenal for the *ʿimāret* of the Süleymānīye Mosque in Istanbul, p. 50); oil (*rūġan*, from Manastir, p. 20); wheat (p. 36); carts, camels and horses (from Aydos, p. 45). Unspecified provisions were to be shipped through the port of Bandırma (p. 31). Reports by various local authorities on the shipment of provisions between Ġolos (Volos) and the Morea (Peleponnese) are found on pp. 37, 39, 41, 43, and 45. A few documents concern the conscription of troops (from the *ḳāżī* of Ṭulyān [Doljane], p. 27) and the disarray and reorganisation of military stations near Edirne in accordance with the rules of the *mevḳūfāt* [*ḳalemi*] (p. 33—the *verso* side, p, 34, contains a administrative note with titles of manuscripts and printed books with prices in *ġuruş*).

Problems with the provisioning are found in documents on pp. 17–18: a letter to the Porte from Aḥmed, *ḳāżī* at Anabolı [Navplio], concerning the shipment of 5000 *kīl* of wheat on a Sicilian vessel, to be transported from Ṭarabolı (Morea) to the Arsenal; it is accompanied by a statement (*iʿlām*) from Ḥasan, *gümrük emīni*, about the shipwreck of the same ship in the Dardanelles (p. 17). A copy of a *ḥüküm* addressed tp the authorities in Salonica, Yeñişehir (Larissa), Tirḥala [Trikala] and other towns in Thessaly forbids the obstruction, robbing or embezzlement of agents charged with the purchase of provisions (p. 51).

The collection also contains copies, partly original, of petitions: from a *mütevellī*, Muṣṭafāel-Ḥilmī, requesting protection against scoundrels living in the village of Duraḳlı (Bursa), part of the *vaḳf* of the late *vālide-sulṭān*, Gülrūḥ, dated 3 *Cemāẓī l-āḫir* 1210 (15 December 1795, p. 9); from a *müderris*, es-Seyyid Aḥmed, concerning the repayment of a debt of 2625 *ġuruş* (p. 21); from a certain Simeon, concerning a debt owed by the former *voyvoda* of

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Wallachia, Constantin Ipsilanti (p. 25). An unsigned draft petition with a request for re-employment as *ḥammālbaşī* at the Arsenal is found on p. 14. A *ḫüccet* confirming the duties of Aḥmed Ḥalīfe, who is paid as soldier from the *mīrī* coffers and is also a salaried reader in the mosque of Amasya occurs on p. 51.

There are also a few private letters, all dated 1221 (1806–1807). Two almost identical copies (pp. 7, 13), signed … *vālide ḫanım efendi*, were from a woman called Fāṭima—her seals are found on the back—probably identical with the mother of Ṭayyār Paşa (cf. under MS 16 C 1, above), addressing a brother, with whom her son was staying; both are dated 5 *Şafer* (24 April 1806). The letters discuss the whereabouts and military activities of a number of common acquaintances: Yūsuf Paşa and Ḥazīnedāroġlı Süleymān Aġa had been involved in some fighting; Ḳavaḳlı Selīm had moved with a thousand horsemen towards Ṣulu Ot, but no hostilities had taken place yet; Tunḳaloġlı Ḥāccī Süleymān Bölükbaşı was requested in Ḳavaḳ but was waiting for orders from 'our Pasha', who had not yet appeared, and taken Laçin with 450 soldiers. Canik was still unoccupied. The second copy (p. 13) contains marginal additions in a different hand, on the loss of papers and the difficulty of rewriting the letter, and the handing over of the household linen (*çamaşurlar*) sent to her brother. A letter from el-Ḥācc 'Oṣmān on the confiscation of goods and linen sent to her son at Şoḫūm (Sokhumi) by the mother of Ṭayyār Paşa, a resident of Bafra, with her agent, Emīr Meḥmed, by the *mütesellim*, Selīm Aġa, is found on p. 15 (see also under MS 16 C 1, above).

* * *

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Figure 60. Utrecht, UB Hs. 16 C 2, p. 13. A page from a collection of original letters and documents, showing a copy of a private letter from the mother of the Ottoman rebel Ṭayyār Paşa to her brother, dated 1221/1806.

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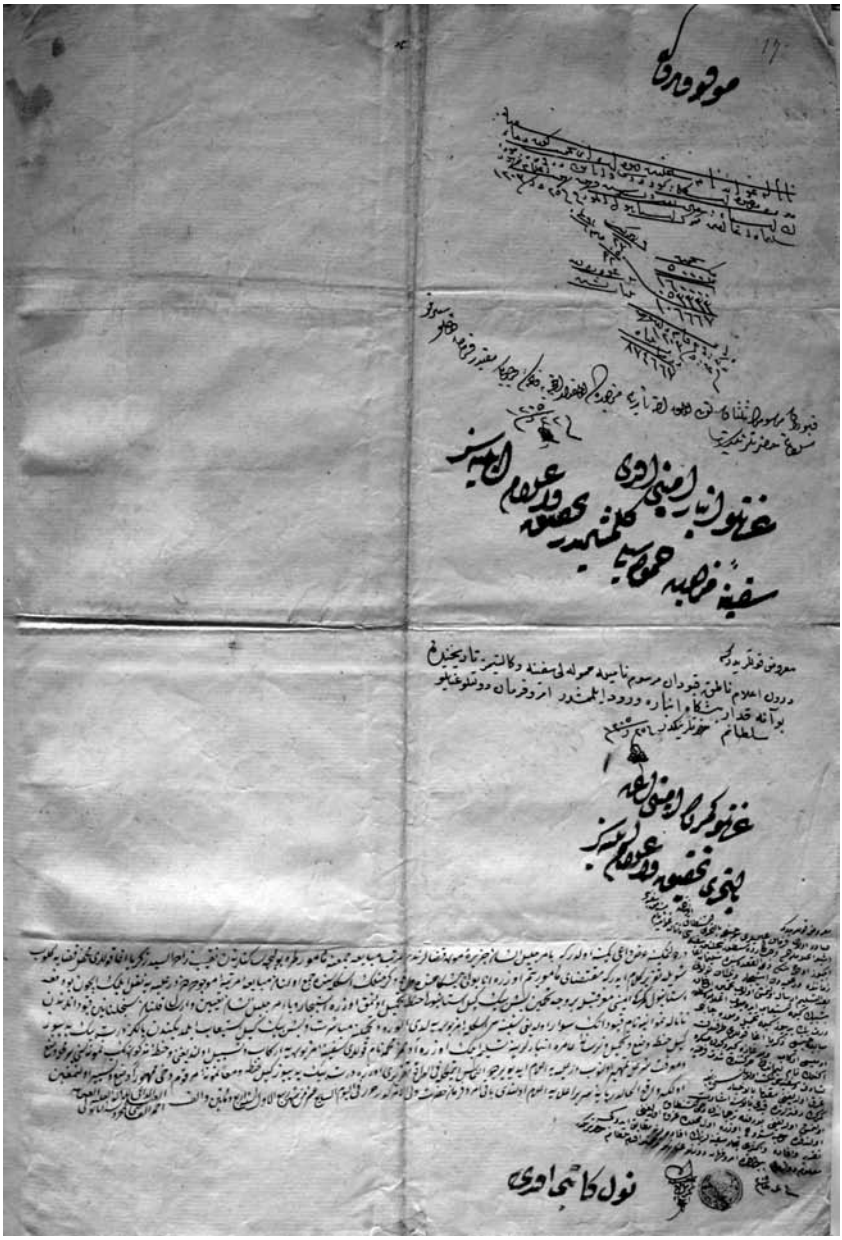


Figure 61. Utrecht, UB Hs. 16 C 2, p. 17. A page from a collection of original letters and documents, showing a report on the purchase, shipment and eventual loss of a load of grain sent from the Mora (Peloponnese) to Istanbul, preceded by bureaucratic annotations, dated 1204–1205 (1789–1791).

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EPILOGUE

Turkish Manuscripts in Public Collections in the Netherlands: a Treasure Trove for the History of Turkish Literary Culture and a Source for Scholarly Contacts between West and East

During the years 1998 to 2003 I have been busy compiling this catalogue of the Turkish manuscripts preserved in Dutch collections, the fourth and last volume of which you are presently reading. With Turkish manuscripts are meant handwritten Turkish texts, of whatever size, available for scrutiny in public institutions—private collections have therefore been excluded. For practical reasons, materials preserved in archives, private or public, have also been excluded. An exception has, to a limited extent, been made for the Amsterdam *International Institute of Social History*, in itself exceptional among archives, the relevant sub-collections of which are listed in the second chapter, above. To get an idea of the riches of, among others, Turkish texts to be found in (regular) Dutch archives, in particular in the National Archive in The Hague, there is a good survey in Alexander H. de Groot's, 'Source Materials for the History of the Middle East in the National Archives (NA) of the Netherlands at The Hague', in *Manuscripts of the Middle East* 1 (1986), pp. 8–14; a selection of documents in facsimile (colour photographs) giving an idea of the features of some of the Turkish archival material available is found in Zeki Çelikkol, Alexander de Groot & Ben Slot, *... It Began with the Tulip. The History of Four Centuries of Relationship between Turkey and the Netherlands in Pictures* (Ankara 2000).

Before putting my pen down, however, I wish to sum up some aspects of the texts which passed through my hands during the cataloguing work and try to answer some basic questions about the national collection as a whole. These, first of all, concern the number of texts involved, the language, the genre and subjects encountered in them, the dating of the individual items as far as that is possible, and the provenance of the items. The latter aspects are related to the question of purchase policies. The manuscripts, after all, could only have reached Dutch collections because keepers of local libraries and museums must have been interested to accept them as gifts or have taken the trouble to buy them. The same was true for earlier stages in the acquisition line; many manuscripts had, before they reached their final

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destination, been in the private possession of scholars and other collectors. Which motives, if detectable, contributed to the choice, if there was any, to collect the manuscripts? Other questions to be touched upon: what is their documentary value for, firstly, aspects of the historical Turkish culture and for the relations, political, commercial and intellectual, between West and East, in particular between the Netherlands and the Islamic world. Finally, I will try to assess to what extent the collection as a whole has so far been used for scholarly purposes and what potential the collection still has for future research. My introductions to the consecutive chapters of this catalogue already give some answers to these questions, but a summing up and elaboration of these facts may be useful at this point. In the following sections, I will, firstly, outline the growth, contents and provenance of the collections in three periods: (1) *c*. 1600 to 1800; (2) the 19th century; and (3) after 1900.

I. *Manuscripts Obtained before 1800*

The materials obtained by Dutch institutions before the 19th century had exclusively been collected by Western, mostly Dutch, scholars, in particular professors of Leiden University, either directly for the Leiden University Library—only by Jacob Golius—or for their own libraries. Only exceptionally are we informed about the origin of their manuscripts, but sources included, interestingly, the Istanbul market and local scribes. Sometimes manuscripts had been war-booty. The five sub-collections obtained by the **Leiden University Library** between *c*. 1600 and 1781, were those of:

1. Joseph Justus Scaliger (1540–1609)
2. Jacob Golius (1596–1667)
3. Levinus Warner (1619–1665)
4. Henricus Dibbets (1660–1740)
5. Jan Jacob Schultens (1716–1778)

The early 17th century also saw, apart from the Leiden University, the founding of Academies/Universities in other towns: **Amsterdam, Groningen and Utrecht**. The local academic libraries connected with these learned institutions began to acquire their own manuscripts, albeit on a much smaller scale than the Leiden Academy. Before 1800, they were drawn from the libraries of the following scholars (see for details the introductions to the consecutive chapters in this volume):

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– Amsterdam:

1. Thomas Vieroot (1698–1780)

– Groningen:

1. Jakob Christmann (1554–1613)
2. Leonhard Offerhaus (1699–1779)
3. Gerard Kuijpers (1722–1798)
4. Everard Scheidius (1742–1794)
5. Nicolaus Wilhelm Schroeder (Steinmetz) (1721–1798)

– Utrecht:

1. Christiaan Ravius (1613–1677)

Although all men mentioned so far were scholars, they were not all professors: Warner died as diplomat, albeit a diplomat with a strong scholarly penchant, in Istanbul, and Dibbets, who had studied at the Leiden university, ended his career as a protestant minister in that city. Vieroot was a pastor of Amsterdam. Ravius was, temporarily, lecturer in Utrecht. Only Golius, Warner and Ravius had travelled and sojourned in the Near East, and had extensive contacts with local men, scholars and scribes. By far the largest contribution to the Leiden collection was made by Golius and Warner, who also co-operated in the acquisition of manuscripts from the Middle East, Istanbul in particular. This 'core collection', then, gave rise to the official name of the Leiden collection: *Legatum Warnerianum*. Most manuscripts which came to Golius' private collection were scattered at an auction in 1696, but some of these items later returned to their base, so to say, until well into the 19th century. A few others surfaced in the library of Joannes Willmet, on whom more below, in the early 1800s, and consequently in the collection of the Academy of Arts and Sciences, at present on loan in the Leiden library.

What can we say about the quantity and contents of the manuscripts of these early sub-collections? After some counting, one could say that—to restrict ourselves first to the **Leiden University Library** collection:

(1) the **total number** of individually numbered items (including some described under 'addenda' in this volume)—Turkish texts in them varying from one line to one or more individual works—: 278.

(2) the **numbers** as distributed over the five **sub-collections**: Scaliger: 9; Golius: 24 (of which one, Or. 1280, came through Schultens); Warner: 218

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(one item, Or. 1068, dates from the 18th century and cannot have belonged to the original collection); Dibbets: 1; Schultens: 27 (including the one originally owned by Golius).

(3) **language**: although almost all Turkish texts are written in the language used in the Ottoman Empire, there are a few texts in Chagatay (literary Eastern Turkish): six items, all related to the poetry of ʿAlī Şīr Nevāʾī, and Kipchak Turkish: one item (Or. 517).

(4) **genres/subjects** of the main Turkish, including mixed Arabic-Turkish and Persian-Turkish, works (some of the genres overlap):

1. dictionaries: 36
2. history (universal, Seljuq and Ottoman): 19
3. personal scrapbooks with various texts (including those compiled by Warner): 19
4. letters/manuals on letter-writing (*inşā*): 13
5. Bible in translation: 12
6. commentaries on Arabic and Persian literary works: 10
7. ethics/religious dogma: 9
8. Ottoman legislation (*ḳānūn*): 8
9. lyrical poetry/songs: 8
10. divination/magic (*fālnāme*s, *taʿbīrnāme*s, *senīrnāme*s): 8
11. narrative/religious poetry (*meṣnevī*s): 6
12. jurisprudence (*fiḳh*, *fetvā*s): 5
13. calendars/almanacs: 5
14. cosmology/geography: 5
15. stories/fables/anecdotes: 5
16. mysticism/mystical orders: 5
17. grammars/phrasebooks: 4
18. prayers/commentary on Arabic prayers: 4
19. advice/'mirrors for princes': 4
20. biography/biographical dictionaries: 4
21. prosody (*ʿarūż*): 3
22. proverbs: 3
23. martyriology (on the death of Ḥusayn): 2
24. satirical verse: 2
25. medicine: 2
26. horsemanship: 2
27. tradition (*ḥadīṣ*): 2

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28. description of circumcision festivities (*sūrnāme*): 1
29. refutation of Christianity: 1
30. encyclopaedia: 1
31. Koran interpretation (*tefsīr*): 1
32. description of religious sects: 1
33. capitulations (*ʿahdnāme*): 1
34. musicology: 1

(5) **dating/origin**: of the total of 278 items, 130 are explicitely dated in, mostly, colophons. Autographs are Or. 164 (not certain), 432 and 801. Of other MSS it is possible to establish an approximate date of production from circumstantial evidence such as the lifetime of the author of the original text or owners' inscriptions. Restricting myself to manuscripts with main Turkish works and not including works compiled by or written (translated) for Warner, we get the following picture for the MSS collected up to the1660s:

14th century: 1
in or before before the 16th century: 1
1500–1550: 10
1550–1600: 25
17th century: 18
1600–1643: 20

A few texts in the Golius-Warner collections, apart from the notebooks compiled by Warner himself or the Bible translation made under his supervision during the same period, were written/copied during the period Warner sojourned in Istanbul:

1644: 1
1645: 1
1659–1660: 2
1662: 1

For the MSS acquired between 1670 and 1782, we get the following figures:

1550–1600: 1
17th century: 3
1600–1675: 4
1675–1700: 4
1700–1750: 1

Place names mentioned in colophons include: Istanbul (7 items), Çorlu (2 items), Izmir, Edirne, Aḳḥiṣār, Konya, Kütahya, Amasya, ʿĀdilcevāz, Cyprus, Sofia, Nikbolı, Sarajevo and Şeki (Azerbeijan). One manuscript was copied

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in Leiden by Shahin Kandi, an Armenian employed by Golius, in 1662 (Or. 1183)—one page in Or. 148 was also copied by him.

(6) **earlier owners**: In a number of manuscripts Ottoman owners, often members of the learned and official classes, including imāms, *ḳāżī*s, *ḳāżī ʻasker*s, and *defterdār*s, noted their names, sometimes accompanied by seals and, rarely, further data. Some of these owners were high-ranking intellectuals and writers like the historian and *şeyḫülislām*, Ḫōca Saʻduddīn, and the courtier and patron of the arts, Ġażanfer Aġa (see for more details, Vol. I, p. 44). Of one earlier owner (of Or. 1025), it is known that he was a correspondent of Warner and a source of manuscripts: Muḥammad al-ʻUrḍī of Aleppo (see Or. 1122, containing autograph copies of his letters). A few manuscripts were obtained in the aftermath of military confrontations in south-eastern Europe: Or. 222 (at Lepanto in 1571) and Or. 242 (found in a fortress in Hungary in 1566). Of the last collection acquired in the 18th century, that of Jan Jacob Schultens, who did not travel in the Islamic world, a relatively greater number of MSS had belonged to Dutch orientalists of an earlier generation: Jacob Rhenferd, professor at Franeker University between 1682 and 1712 (Or. 1224), Johannes Heyman, Protestant minister in Izmir and later, from 1710 to 1737, professor in Leiden (Or. 1228, 1267—via Herman van der Horst, Heyman's successor in Izmir—and Or. 1276), and Albert Schultens, Jan Jacob's father, professor in Franeker and Leiden from 1713 to 1750 (Or. 1246, 1249, 1285–1286, 1295). These last manuscripts had their origin in Hungary and were probably, at least in part—Or. 1246 had originally been bought in Istanbul—war-booty obtained after the Ottomans had withdrawn in the Balkans after the débacle of Vienna in 1683 (cf. Vol. I, p. 515). Or. 1301 had belonged to an unidentified man called D.G. Wassarschein.

If we apply the same statistics for the smaller collections in **Amsterdam, Groningen and Utrecht**, we find that before 1800,

(1) the **total number** of items with Turkish texts collected was: 26

(2) **numbers** acquired from individual scholars: Vieroot: 1; Christmann: 7; Offerhaus: 1; Kuijpers: 1; Scheidius: 1; Schroeder: 8; Ravius: 4. Of another 3 items belonging to the older collections the origin is not clear.

(3) **language**: only the Groningen Hs. 474 contains texts in Eastern Turkish; all others are Ottoman in origin.

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(4) **genres/subjects** of the main Turkish texts:

1. prayers/commentaries on Arabic prayers: 7
2. ethics/religious dogma: 4
3. lyrical poetry/songs: 4
4. divination/magic: 3
5. Bible in translation: 2
6. tradition (*ḥadīṯ*): 2
7. narrative/religious poetry (*meṯnevī*s): 2
8. letter: 1
9. calligraphic samples: 1
10. stories/anecdotes: 1
11. sexuology: 1
12. history/geography (of Egypt): 1
13. history (Ottoman): 1

(5) **dating/origin**: of the total number, only 3 are explicitely dated. Autographs are: Groningen, UB Hss. 485 (by Christmann), 486 and 489. Global dating of the main Turkish texts gives the following:

14th century: 1
1550–1600: 1
16th–17th century: 3
1600–1650: 1
1650–1700: 1

(6) **earlier owners**: In a few manuscripts Ottoman owners have left their inscriptions and seals, as did some Western colleagues. The latter are not always indentifiable. So much is certain that Schroeder obtained two volumes from the Swiss scholar Johann Heinrich Hottinger (1647–1692), who in turn obtained them from a certain 'H.R.W.'—the initials are in both cases dated 1625. The Groningen collection comprises some items which had their origin as booty in south-eastern Europe: Hs. 486 (probably found in the Buda area, after 995/1587), Hs. 489 (found at Buda before 1695) and Hs. 491 (found by a German-speaking soldier sometime after 1044/1634). Ravius obtained his manuscripts in Istanbul in 1640—one of them, Utrecht, UB Hs. 1 B 8, seems to have been 'borrowed' from a local scholar, but clearly not returned.

II. *Manuscripts Obtained between 1800 and 1900*

After the 18th century, the picture gets more complex. Two manuscripts, Or. 2019 and 3100, had clearly already been acquired in the 17th century, but

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were only registered into the *Legatum* in 1871 and 1888 respectively. They belonged to the Scaliger (Greek) and Warner collections. The more substantial contributions to the **Leiden University Library** in the 19th century were made by:

1. Johannes Heyman (1667–1737)
2. Hendrik Albert Schultens (1749–1793)
3. Hendrik Arent Hamaker (1795–1835)
4. Gaspard Testa (1770–1847) or one of his sons
5. Johannes Henricus van der Palm (1763–1840)
6. Dirk Cornelis (1752–1833) & Jan Jacob van Voorst (1791–1869)
7. S.J.E. Rau (1801–1807)

With the exception of (the unidentified) Testa, member of a large family of diplomats residing in the Ottoman Empire, the Van Voorsts, Protestant ministers of Amsterdam, and S.J.E. Rau, a jurist who had inherited manuscripts from his father, the Leiden theologian and orientalist, S.F.J. Rau (1765–1807), all these men were again professors, mostly in Leiden. Most of the manuscripts which had been produced or collected by Heyman and Schultens only came to the Library via sons or colleagues-orientalists of later generations: most of the Hamaker manuscripts were state documents translated for the States-General by Albert, Jan Jacob, Hendrik Albert Schultens and himself in the course of the 18th century (Or. 1380–1387). The Van der Palm collection had first belonged to H.A. Schultens, and most items in it had earlier belonged to Heyman and/or his father, Jan Jacob Schultens. At least two items in the Rau collection, Or. 3080 and 3083, donated in 1888, had belonged to Golius. (This pattern of multiple ownership one sees often repeated in the older collections—one could perhaps make a case for maintaining that most of our 'pre-modern' Turkish manuscripts had belonged to one basic collection which time and again changed scholarly hands through 'borrowing', bequests and auctions.) Among the lesser figures, who were not (primarily) orientalists but had often either been professor or studied at Leiden University and/or were pastors, we find:

8. Louis-Gérôme Gohier (1746–1830)
9. Johannes Dresselhuis (1789–1861)
10. Lodewijk Adolf Schroeder (Steinmetz) (1808–1837)
11. Nicole Ernest Chauguion (1803–1881)
12. Johann Hermann Gerhard Wolters (1777–1840)
13. Pierre Josué Louis Huet (1799–1846)
14. Abraham Constatin Mouradgea d'Ohsson (1779–1851)

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15. Willem Pleyte (1836–1903)
16. Hendrik Christiaan Millies (1810–1868)
17. Rinse Koopmans van Boekeren (1832–1896)
18. Antonie Rutgers (1804–1884)

The first, exceptionally, was a French politician without connection with the Netherlands—his collection was bought at an auction in Paris in 1831; d'Ohsson was a diplomat married to a Dutch wife. L.A. Schroeder was a son of Nicolaus Wilhelm, professor at Marburg and Groningen, part of whose library came to the Groningen University Library (cf. above). Multiple ownership is again recognizable here: a manuscript acquired from Huet in 1849, Or. 1628, had earlier belonged to at least four Western owners from the second half of the 16th century onwards: the poet, Justus Raphelengius, Golius, Reland and Bergius, a German scholar who flourished around 1800. The first acquisition purchased directly from a bookseller, Belinfante in The Hague, took place in 1851 (Or. 1634)—the manuscript originally had belonged to Reland—to be followed by many more purchases from both well-known international book traders like Köhler in Leipzig, Brill in Leiden, and more obscure local Dutch antiquarians—but much of this was still in the future. The 19th century saw only three such purchases in all. Due to a specialisation in the contents of national collections, some manuscripts were transferred from other Dutch collections to the Leiden Library; I mention here the *Rijks Japansch Museum* in Leiden which handed over one item, Or. 1686, which had belonged to Heyman, in 1860. The so-called *Rijks-Instelling*, an academy for East-Indian civil servants and the Ethnographic Museum in Leiden, did the same with, respectively, two (Or. 2233 and 2242 II) and another two items (Or. 3070b and 3071) in the 1870s and 1880s.

Apart from the *Legatum* in the Leiden library, the **minor collections** in the Netherlands also saw an expansion. In 1837 a substantial collection was donated to the *Royal Academy of Arts and Sciences* (as it is called at present) in Amsterdam; it is on permanent loan in the Leiden library. The collection had been owed by the orientalist, Joannes Willmet (1750–1835), professor at the academies/universities of Harderwijk and Amsterdam. Many of these manuscripts, in turn, had belonged to scholars of earlier generations, among them Golius, Heyman, Reland, and J.J. Schultens, encountered earlier. For the other academic libraries—the Groningen library did not acquire further Turkish items—the following picture arises:

– Amsterdam:

1. Pieter Arnold Diederichs (1804–1874)

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– Utrecht

1. Jacobus Cornelis Swijghuisen Groenewoud (1784–1859)

Some other collections, not primarily focused on collecting orientalia, which nevertheless began to obtain Turkish items, often by chance, were the Royal Library in The Hague (from 1798)—their Oriental manuscripts, of which one, Or. 2081, acquired in 1816, had once belonged to Heyman, onother, Or. 2067, to the Jesuite *Collège Louis-le-Grand* in Paris up to 1762, were turned over to the Leiden library in 1873—; the *Meermanno-Westreenianum* collection in the same city (from 1848); the Leiden Ethnographic Museum (1837)—some Oriental items, one of which, Or. 3071, had possibly been compiled by Warner, were transferred to the Library in 1887 (cf. above)—; and the Rotterdam Maritime Museum, founded in 1852.

If we turn again to statistics in the same way as in the previous section, we find the following data—I restrict myself first to the **Leiden University Library *Legatum* collection** (described in Vol. II):

(1) **total number** of items: 89

(2) **numbers** distributed over collectors (previous Western owners): Scaliger: 1; Warner: 1; Heyman: 1; H.A. Schultens: 1; Hamaker: 10; Gohier: 1; Chauguion: 3; Dresselhuis: 1; Testa: 28; Schroeder: 1; Wolters: 1; Van der Palm: 8; Huet: 1; Belinfante (bookseller): 1; d'Ohsson: 1; Van Voorst: 7; *Rijks Japansch Museum*: 1; Köhler (bookseller): 1; Pleyte 1; Millies: 1; Koopmans van Boekeren: 1; Royal Library: 4; *Rijksinstelling*: 2; Brill (bookseller): 1; Rutgers: 1; Leiden Ethnographic Museum: 2; and Rau: 5. Of two items (Or. 1311 and 1355), the provenance is unknown; the first item, Or. 1311, was owned by Ottomans until 1162/1748–1749.

(3) **language**: only one item contains texts in Kipchak Turkish: Or. 1553.

(4) **genres/subjects** of the main Turkish texts—not mentioned are translations into Western languages:

1. letters/documents/epistolary manuals (*inşā*): 21
2. dictionaries/glossaries: 13
3. ethics/religious dogma: 8
4. stories/fables/anecdotes: 5
5. biography: 4
6. personal scrapbooks with various texts: 4

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7. lyrical poetry/songs: 4
8. narrative poems (*meṣnevī*s) in various genres: 4
9. calendars/almanacs: 4
10. divination/magic (*Taʿbīrnāmes*/*iḫtilālnāme*s): 4
11. grammars/phrasebooks: 3
12. life/miracles of Muḥammad: 3
13. eschatology: 2
14. description of an embassy (*sefāretnāme*): 2
15. translations of Arabic and Persian literary works: 2
16. prayers/commentaries on Arabic prayers
17. commentary on a dictionary: 1
18. history (Ottoman): 1
19. history (non-Ottoman): 1
20. history-cum-autobiography (Ottoman): 1
21. medicine/human biology: 1
22. book of advice: 1
23. encyclopaedia: 1
24. jurisprudence: 1
25. sexuology: 1
26. mysticism: 1
27. logbook: 1
28. prosody (*ʿarūż*): 1
29. cosmology: 1
30. capitulations (*ʿahdnāme*): 1
31. Bible translation: 1
32. historical pedigree: 1

(5) **dating/origin**: of the total 89 items, 38 are explicitely dated. Autographs are: Or. 1310 (by Heyman) and 1563. Global dating of the main Turkish texts, gives the following:

15th–16th century: 1
16th century, or earlier: 1
1500–1550: 1
1550–1650: 4
16th–17th century: 1
1600–1650: 7
1650–1700: 13
18th century: 1
18th–19th century: 1
1700–1750: 9

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1750–1800: 13
1750–1850: 5
1800–1850: 7

Only of very few manuscripts the place of origin is indicated; exceptional are Or. 1548, produced in the Crimea; Or. 1940, copied in Aleppo. Or. 1553, with Kipchak-Turkish texts, was probably copied/compiled in Cairo. Some manuscripts were compiled or copied by scholars or dragomans: Or. 2019 (copied by Scaliger), Or. 1310 (by Heyman), 1408 (copied by Hamakers), 1589 (copied by Denis-Dominique Cardonne, French dragoman in Syria), 1598 (copied/compiled by Heyman). A French translation by a certain 'LaRoque', probably identical with the *jeune de langues*, Thomas Roque, is found in Or. 1599. Or. 3083 was copied by the aforementioned Shahin Kandi, a copyist in Golius' service. A few manuscripts, originally in the possession of Heyman, were copied in Izmir, most probably by a consular clerk, during the time he was pastor in that city: Or. 1591, 1686, and 2081.

(6) **earlier owners**: There are only eleven manuscripts acquired in this period that contain explicit mention of earlier Ottoman owners—none of them are known from literature. One manuscript, Or. 1634, had been turned into a *vakf* in 1060/1650. Another manuscript, Or. 1362, was probably acquired as war-booty from the Escorial Library in Madrid in the early 1800s. Of only a few Western owners do we know that they had, most probably, acquired the manuscripts directly in the Middle East, namely: Heyman, Testa and d'Ohsson—they all sojourned for longer or shorter periods in the region.

If we turn to the **Academy collection** (described in this volume), we get the following picture:

(1) **total number** of items with Turkish texts: 54

(2) **language**: exclusively Ottoman Turkish

(3) **genres/subjects** of the main Turkish tetxs:

1. dictionaries/glossaries: 23
2. letters/documents/epistolary manuals (*inşā*): 13
3. grammar/phrasebooks: 9
4. prayers/commentaries on Arabic prayers: 7
5. traditions (*ḥadīṯ*): 7
6. history of the early prophets: 5

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7. ethics/religious dogma: 4
8. calendars/almanacs: 4
9. divination/magic (*fālnāme*s): 2
10. astronomy (use of the quadrant): 2
11. calligraphic samples: 2
12. Bible translation: 1
13. Koran interpretation (*tefsīr*): 1
14. commentaries on Arabic and Persian literary works: 1
15. prosody (*ʿarūż*): 1
16. advice: 1
17. narrative poetry (*meṣnevī*): 1
18. pilgrimage manual: 1
19. historical pedigree: 1
20. stories: 1
21. capitulations (*ʿahdnāme*): 1
22. mysticism: 1

(4) **dating/origin**: of the total number of 54 items, 23 are explicitly dated. Apart from some of the items in the Schulz & Woltersdorf collection (cf. below), there are no autographs. Global dating results in the following picture:

1500–1550: 1
1550–1600: 3
17th century or earlier: 1
1600–1650: 4
1650–1700: 9
1700 or earlier: 1
18th century: 8
1700–1750: 5
1750–1800: 2

Place names mentioned in colophons include: Muş, Izmir, Cairo, Algiers and Jerusalem. The manuscripts produced in Izmir all had belonged to Heyman and were copied by the same, aforementioned, consular clerk, during the 1690s and 1700s (Acad. 76, 80 and 87). A few manuscripts were copied by Shahin Kandi: Acad. 22, 182 and 197; these must have once been owned by Golius. Some items had belonged and had, mostly, been compiled and copied by Stephan Schulz (1714–1776) and Albert Friedrich Woltersdorf (d. 1755) who had travelled as missionaries in the Middle East between 1752 and 1756 (Acad. 77, 79 [?], 82, 92, 95, 205, 210 and 222 [?]).

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(5) **earlier owners**: Only in seven manuscripts, (an) earlier Ottoman owner(s) left their markings, none of them of any note. Acad. 59 was turned into a *vakf* in 1708. The manuscripts were all acquired by Willmet in the Netherlands, mostly through auctions; years of acquisition mentioned by him in the manuscripts are: 1773, 1779, 1780, 1800, 1804 and 1821. Most of them had earlier belonged to one or more Dutch scholars. Among them were—numbers refer to the quantity of items originally owned by each scholar:

1. Jacob Golius (1596–1667): 4
2. Cornelis Uythage: 1
3. Jacques Bernard (1658–1718): 1
4. Adrianus Reland (1676–1718): 3
5. Johannes Heyman (1667–1737): 3
6. Jacob Meier (1679–1741): 1
7. Gerardus Johannes Lette (1724–1760): 1
8. Herman van der Horst (1692–1765): 1
9. Jan Jacob Schultens (1716–1778): 14
10. Jacob Willemsen (1698–1780): 8
11. Joseph-Hippolyte Ghesquière (1731–1802): 2
12. Diedericus Adrianus Walraven (1732–1804): 6
13. V.D.M. Timmermans Hubert: 1

Among these men, only a few were not professors at one of the Dutch academies/ universities: Cornelis Uythage, a student of theology in Leiden and publicist, who bought one MS, Acad. 38, in Leiden in 1680; Ghesquière, an abbot-historian, who had found two MSS (Acad. 45 and 46) in a 'box belonging to one of the grand viziers'—what he meant by that remains enigmatic; Lette, Protestant minister and student of Albert Schultens; Herman van der Horst, Protestant minister in Izmir; and Timmermans Hubert, a Potestant minister about whom nothing seems to be further known.

Of the other **minor collections**, only the university libraries of Amsterdam and Utrecht saw their Turkish collection increase, but not much. The Amsterdam library obtained (in 1892) 12 items, all letters/documents or small collections of letters/documents in original copies which had their origin in the Ottoman Empire between 1616 and 1850. The Utrecht library obtained two manuscripts with Arabic and Persian texts, with some Turkish additions, in 1860. One of these, Hs. 1 G 24, was war-booty from the Vienna area, found in 1685. Furthermore, the Museum *Meermanno-Westreenianum* obtained a Koran with Turkish recipes in 1848; it had originally been found in Hungary in 1687, where it had been abandoned by retreating Ottoman troops. The Ethnographic Museum in Leiden obtained an official letter,

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which may have belonged to Heyman, and two scrolls, from the Royal Museum of Curiosities (*Zeldzaamheden*) in The Hague in 1883—Or. 1686 in the *Legatum* had also once been part of the same collection, before it came to the 'Japanese Museum' in Leiden—; and, finally, there was an Ottoman Navy signal book of 1246/1830–1831 or somewhat earlier, which came to the Rotterdam Maritime Museum in 1852, probably from the 'core' collection which had belonged to Prince Hendrik, a naval officer, who in turn may have acquired it during a journey in the Middle East. These data result in the following statistics:

(1) **total number**: 19

(2) **language**: Ottoman Turkish (most letters in the Amsterdam collection contain texts in Western languages).

(3) **genre/subjects** of the main Turkish texts:

1. letters/documents: 6
2. calendar/almanac: 2
3. navy signals: 1

(4) **dating/origin**:

1700–1750: 1
1800–1850: 5

Of the six letters, four consists of *fermān*s issued directly to Western travellers; one was addressed to a Western general (Hs. Diederichs 136 N), one was written by a consular clerk in Izmir (and perhaps never sent—Leiden, Ethnographic Museum 36–9550). The signal book (Rotterdam, Maritime Museum H639) has an Ottoman owner's inscription of 1246/1830–1831.

III. *Manuscripts Obtained after 1900*

If we, again, first direct our attention to the **Leiden University Library** (***Legatum***) collection, we get the following picture (for more details see Vols. II & III). Between 1888 and 1913 no manuscripts with Turkish texts enriched the shelves of the library. Acquisitions began to regularly trickle in again from 1913 onwards, only to acquire torrential proportions in the 1960s and 1970s. Whereas between 1913 and 1965 only 67 such items reached the library shelves, the years 1965–1970 saw a spectacular growth of another 204

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items with regular purchases from the Leiden-based merchant Fatatri, and this trend was more or less sustained during the following decades.

(1) The **total number** of items with Turkish texts registered between 1913 and December 2002 is: 645. An additional nine were acquired in April 2003.

(2) Substantial providers of our manuscripts in the category of scholars were during this period—the names are followed by the **number** of items provided:

1. F.G. Kramp (in 1913): 6
2. Johannes Hendrik Kramers (1871–1951): 13
3. E. von Scherling: 6
4. Cornelis van Arendonk (d. 1946): 12
5. Christiaan Snouck Hurgronje (1857–1936): 5
6. Dr Qāsim Sāmarāʿī (partly through Mrs. J.H. Pels Rijcken): 10
7. Franz Taeschner (1888–1967) (through Brill): 109
8. P.Sj. van Koningsveld: 1
9. R.B.C. Huygens: 1
10. Wāṣif ʿAbd ar-Raḥmān Shāhid: 2
11. F. de Jong: 10
12. Salih Hajibegović Alić: 64
13. Hendrik Kraemer (1888–1965): 1
14. Nico van den Boogert: 2
15. Menno Hekker: 28
16. Barbara Flemming: 9

Among the men, mentioned above, Kramers, Van Arendonk, Snouck Hurgronje and Van Koningsveld had been keepers of the *Legatum*. Most of the others were, at least for some time, either in the employ of Leiden University or residents of Leiden. Exceptions are De Jong, who was professor in Utrecht, and Hajibegović, who was a Bosnian scholar working in California. (Von Scherling was a antiquarian book-seller but one of profound scholarly inclinations.)

More incidentally, Turkish items were obtained through donations or purchased on the base of sales' catalogues from auctioneers and book-traders; among the providers were—the names are again followed by the number of items:

16. E.H. Stieltjes: 1
17. Luzac & Co. (London): 1

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18. E.J. Brill (Leiden/London): 20
19. A. Visser: 1
20. Dr Rıza Nur: 3
21. Adrien Maisonneuve (Paris): 1
22. A. Spakler: 1
23. J.C. Jute: 1
24. Burgersdijk & Niermans: 3
25. A.L. van Ghent (Blaricum): 2
26. G. Rueter (Sloterdijk): 1
27. Bakker (Amsterdam): 1
28. Accolade: 1
29. P. Valkema Blouw (Amsterdam): 1
30. Thornton & Son (Oxford): 9
31. M. Akkut (Istanbul): 4
32. Menno Herzberger & Co. (Amsterdam): 1
33. A.A. Fatatri (Leiden): 204
34. *Der Bücherwurm* (Berlin): 1
35. Otto Harrassowitz (Wiesbaden): 2
36. Kegan Paul (London): 1
37. *Ad Orientem* (St. Leonhards): 3
38. *De Sfinx* (The Hague): 1
39. Mrs. Pierik: 1
40. Adab Books (Winterburn): 1
41. W. van Gestel (Tilburg): 1
42. David Loman (London): 7
43. *Bonte Oudheden* (Leiden): 1
44. Sotheby's (London): 8
45. Jan Willem van Meeuwen (The Hague): 3
46. Thomas Leeuwenberg (Tilburg): 5
47. McBlain (Des Moines): 5
48. Hellmut Schumann (Zurich): 2
49. A.L. van Gendt & Co. (Amsterdam): 1
50. Christie's (London): 2
51. Dimitri Stamoulis (Grenoble): 6
52. Th.G. Appelboom (Groningen): 2
53. De Graaf (Nieuwkoop): 1
56. Tjerk de Boei (Utrecht): 1
57. *Goetheanum* (Dornach): 5
58. Mrs. I. Acker-Van Eijk (Leiden): 22
59. G.J.O. Bouwman (The Hague): 31
60. N.W.J. van Duykeren (Doesburg): 1

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The origin of some items is unclear: Or. 6887 and 6890 were both registered in 1946 but no source was given. Or. 10.978 was bought in Britain in 1964; the source is unknown.

(3) **language**: almost all texts are in Ottoman Turkish; exceptions are: Or. 6269, 8481, 14.304 and 26.260, with texts in Chagatay Turkish, and Or. 8798, 11.050, 12.398 and 25.734, with texts in Azerī Turkish. Or. 12.315 contains annotations in Uzbek Turkish. A few manuscripts contain texts in both Albanian, Turkish and, sometimes, also Arabic: Or. 14.636, 14.646, 17.910 and 17.913. Or. 17.067 contains a description of the Ottoman Empire in Italian.

(4) **genres/subjects** of the main Turkish texts:

1. ethics/religious dogma: 80
2. mysticism/*ṣūfī* rituals: 69
3. letters/documents/epistolary manuals (*inşā*): 59
4. lyrical poetry/songs: 52
5. jurisprudence (including fatwas): 42
6. narrative poems (*meṣnevī*s) in various genres: 39
7. prayers/commentaries on Arabic prayers: 35
8. dictionaries/glossaries: 33
9. personal scrapbooks with various texts: 29
10. magic/divination (including *fāl*, *reml*, talismans): 29
11. translations/commentaries on Arabic and Persian literary works: 27
12. biography of the Prophet (including the *Mevlid* by Süleymān Çelebi): 25
13. stories/fables/anecdotes: 22
14. astronomy/use of astrolabe and quadrant: 19
15. history (Ottoman): 18
16. pilgrimage/*ḥajj* manuals: 18
17. tradition (*ḥadīṣ*): 17
18. cosmology/geography/ethnography: 16
19. medicine/pharmacology/surgery: 14
20. dream interpretation (including *Taʿbīrnāmes*): 13
21. interpretation/recitation of the Koran: 12
22. history (non-Ottoman): 11
23. Arabic grammar: 10
24. advice/'mirrors for princes': 9
25. biography: 9
26. calendars/almanacs: 6

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27. *futuwwa*/guilds: 6
28. biographical dictionaries: 5
29. (interpretation of) the 'beautiful names' of God: 5
30. epic (prose): 4
31. Persian grammar: 4
32. arithmetic: 4
33. martyriology: 4
34. metaphysics: 3
35. physiognomy/chiromancy/*señirnāmes*: 3
36. Ottoman legislation (*ḳānūn*): 3
37. history of the prophets: 3
38. political programme: 2
39. pedagogy: 2
40. sermon: 2
41. philosophy/logic: 2
42. maps: 2
43. eschatology: 2
44. alchemy: 2
45. satirical verse: 2
46. riddles: 1
47. opera libretto: 1
48. memoirs: 1
49. theology (*kelām*): 1
50. manual for judges: 1
51. prosody (*ʿarūż*): 1
52. commentary on Turkish poetry: 1
53. political apology: 1
54. memorandum on negotiations: 1
55. description of Istanbul: 1
56. musicology: 1
57. bowmanship: 1
58. collection of treatises on various subjects: 1
59. proverbs: 1
60. stage play: 1
61. album with seal imprints: 1
62. refutation of Judaism: 1
63. horsemanship: 1

Of special note are items which have the character of small archives and do not fit in ith the categories lined out here. These are: the Snouck Hurgronje

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Papers which contain letters in Turkish (Or. 8952); the Kramers Papers with notebooks, letters, newspapers and documents of varying type (Or. 1421-8, 18.096 and 18.100); a small collection originating in the Bektashī *tekke* of Cairo, with ledgers, notebooks and various papers (Or. 14.385); and the Hofman bequest mostly consisting of reference files (Or. 25.402).

(5) **dating/origin**: of the total 654 items, 305 are explicitely dated. Autographs, or possible autographs, are Or. 11.584, 11.950, 12.033(2), 12.352–353, 12.380, 12.829, 20.404(1), 23.659, 23.661, 23.671, 25.730, and 26.046. One MS, Or. 6255, was copied from an autograph. One copyist is identifiable as the poet Sālim (flourished in the second half of the 18th century, Or. 12.055); he added his own verses to the MS. Global dating of the main Turkish texts, results in the following table:

1450–1500: 2
1500–1550: 1
1550–1600: 12
15th or 16th century: 1
1600–1650: 12
1650–1700: 26
17th century: 3
17th century or earlier: 2
1700–1750: 37
1750–1800: 45
17th and/or 18th century: 3
18th century: 7
18th century or earlier: 3
1800–1850: 50
1850–1900: 46
19th century: 10
1900–1950: 22
1950–2000: 1
20th century: 2

Place names mentioned in colophons are: Istanbul (6 items), Ankara (2 items), Bursa (2 items), Sivas (2 items), Erzurum (2 items), Kars (2 items), Cairo (2 items), Aleppo, Yanya (Ioannina), Niksar, Payas, Köprü, İsbedin, Üsküdar, Siroz, Trabzon, Amasya, Rusye, Kula, Delvina, Paşa, Erzincan, Tekirdağ, Soma, Suvarık (?), Algiers, Edirne, Benkovac, Medina, Damascus, Ayntab, Izmir, Kastamonu, Belina, Katerini, Farsala, Foca, Ujiçe, Aydonat and Midilli.

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(6) **earlier owners**: Some manuscripts contain marks of earlier Ottoman owners, quite a few of them of high rank; we find *şeyḫülislām*s, *defterdār*s, court physicians and a minister (Or. 12.047). Or. 6255 may even have belonged to a sultan. In some manuscripts inscriptions of earlier Western owners are found; among them were the orientalists Muchlinski (Or. 5804–5805) and De Sacy (Or. 5807–5808), and the Armenian missionary Awetarian (Or. 6269). Or. 8330 and 18.259, as Or. 2067 mentioned above, originally belonged to the library of the Jesuite *Collège Louis-le-Grand* in Paris; the former came into the possession of a *jeune de langues* in 1780. Another MS, Or. 12.335, had belonged to the library of a Bavarian monastery before coming into the possession of French and English collectors. Although some MSS had been turned into *vakf*s by their Ottoman owners, they all the same found their way to the market: Or. 8483, 10.851, 11.541, 11.590, 11.700. 12.093, 12.307, 12.370, 14.584, 17.105, 25.578, and 25.730. Of a large part of the Taeschner collection, it is known that they were bought in Istanbul from the bookseller Naṣrullāh Tebrīzī between 1913 and 1930. A few others were acquired by Taeschner from German booksellers and colleagues, among them Georg Jacob and Franz Babinger. Three MSS had been bought by him in Cairo in 1931, another (Or. 12.440) had been copied there for him in the same year. Many other MSS had also been directly bought in the Ottoman Empire and their successor states, in particular those originally acquired by Fatatri, Salih Hajibegović Alić, Mrs. Acker-Van Eijk and Robert Cornelis Hekker (whose son Menno donated his MSS to the Leiden library). Or. 23.663, from the collection of Mrs. Acker-Van Eijk, had previously belonged to the Ottoman book-collector ʿAlī Emīrī. Alić acquired his manuscrips in Yugoslavia. Both Mrs. Acker-Van Eijk and Hekker seem to have bought all their MSS in Istanbul. Flemming acquired her MSS in Istanbul and Damascus. A few MSS, mostly notebooks dating from the late 19th and early 20th centuries, also containing Albanian texts, had their origin in the library of a Bektashī *tekke* in Farsala: Or. 14.646, 17.910 and 17.913.

If we again turn to the **minor collections**—I do not include here the archives acquired by the Amsterdam *International Institute of Social History*— we see again that of the university libraries, only those of Amsterdam and Utrecht saw some increase of their collections during the 20th century. The Amsterdam library obtained one manuscript—offered for sale in 1923, Hs. Cn 12—and more letters of interest for the history of the Ottoman Empire: 12 further items were bought at auctions in the 1920s, but only two contain Turkish texts. During the 1970s the orientalist and librarian, Hofman,

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took the initiative to have 11 manuscripts, chosen from sales' catalogues, purchased by the Utrecht library. The Amsterdam Historical Museum, openend to the public in 1926, houses the library of Abraham Willet, who acquired one Turkish manuscript in the 19th century. The Maritime Museum in Amsterdam acquired three Ottoman passes which originally had been sold at an auction in 1868. Its sister institute in Rotterdam acquired another two. The Royal Library in The Hague lay the foundation to an extensive collection of *alba amicorum*, one of which, Hs. 135 K 4, contains Turkish texts. It was bought at an auction in Munich in 1973. The Leiden University Library acquired the library of A.P.H. Hotz in 1935, which comprizes one Turkish manuscript, and the archive of the assyriologist, Fritz Rudolf Kraus, with a large collection of letters, in the 1990s—both are kept in separate collections in the library. The Rotterdam *Wereldmuseum* (Ethnographic Museum), finally acquired six items with Turkish texts or originating in the Ottoman Empire between 1970 and 1995.

(1) **total number** of items with Turkish texts: 33

(2) **language:** Ottoman Turkish (most letters in the Amsterdam collection contain texts in Western languages).

(3) **genre/subjects** of the main Turkish texts:

1. letters/documents: 10
2. minatures: 3
3. medicine/medical recipes: 4
4. calendars/alamanacs: 3
4. dictionaries: 2
5. encyclopaedias: 2
6. jurisprudence: 2
7. narrative poetry (*meṣnevī*): 1
8. divination/magic: 1
9. calligraphic samples: 1
10. capitulations (*ʿahdnāme*): 1
11. pedigree (*silsile-nāme*): 1
12. lyrical poetry (*Dīvān*): 1
13. dogma/ethics: 1
14. commentary on an Arabic work of literature: 1
15. ballads (*destān*s): 1
16. cosmography: 1

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17. manual for pilgrims: 1
18. agriculture/arboriculture: 1

(4) **dating/origin**:

1550–1600: 1
1600–1650: 2
1650–1700: 1
1700–1750: 3
1750–1800: 10
1800–1850: 8
1850–1900: 11

The manuscript in the Willet Library in the Amsterdam Historical Museum had been in possession of Ottomans until at least the early 19th century. The three passes issued to Flemish sea captains and Dutch officers in the Amsterdam Maritime Museum collection had formerly belonged to Jacob Baart de la Faille whose grand-father had been owner of two of the ships involved. Two other passes in the Rotterdam Maritime Museum had also been issued to Dutch officers. Most of the letters acquired by the Amsterdam University library in the 1920s had their origing in the private papers of the diplomat, Anton Prokesch von Osten, and his family. The two calendar/almanacs in the same collection were purchased by J.A. Dortmond, possibly in the Middle East. The *album amicorum* in the Royal Library collection, had formerly belonged to Joannes Willmet, original owner of the Academy collection (cf. above). The collections acquired by the Rotterdam Ethnographic Museum and the Utrecht Unversity Library were all purchased from booktraders or at auctions.

IV. *Evaluation*

To sum up: the total number of manuscripts, ranging from a single document to collections of more than forty treatises, described on these pages is 1162. Many of these manuscripts contain main Arabic and/or, more rarely, Persian texts, with added fragments in Turkish, ranging from annotations of a personal or commercial type to medical recipes and talismanic formulae: in all 302 in number. Almost all manuscripts had their origin (were written, compiled and copied) in the Ottoman Empire, including North-Africa. The great extent of the intermixture of the three languages: Arabic, Persian and Turkish, in collections as a whole but also within single manuscripts, emphasizes the three-lingual aspect of the dominant (Islamic)

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literary culture of the Empire. Nearly all texts, apart from transcriptions and some very modern (20th-century) ones, are written in variations of the Arabic script. An exception is Or. 1129(G), written in Hebrew script. The libraries and earlier collectors, mentioned here, tended to buy manuscripts containing texts in all three languages, and could hardly avoid, even if they wanted, acquiring texts in more than one language, even if they specialized in one language (which perhaps only Franz Taeschner did to some extent: of the 128 manuscripts he obtained, 106 contain main Turkish texts.) As we saw, a few manuscripts contain texts in Chagatay, Azerī, Kipchak or Uzbek Turkish; most of the texts in Chagatay Turkish are (part of) works by the poet Nevā'ī of Herat, or works related to his work. The Ottomans considered the poet's oeuvre as belonging to their literary canon, and the texts were probably mostly produced within the Empire. This is probably not the case for texts in the other Turkic languages: Or. 6269 is clearly of (Central-) Asian origin, the same may be true of Groningen, UB Hs. 474; Or. 8798, with poems in Azerī Turkish, was probably produced in Tabrīz; Or. 12.398 may have been originated in Azerbeijan; Or. 25.734 certainly was. Or. 12.315, with Uzbek notes, probably also had its origin in Asia outside the Ottoman border.

So much for numbers and languages. Subjects and genres found in the main Turkish texts, as is clear from the tables given above, varied greatly and may be said to reflect the interests of a broad reading public in the Ottoman Empire, from high-ranking scholars and courtiers to *medrese* students, soldiers and dervishes. Exceptional are the afore-mentioned compilations and scholarly notes made or special projects initated by the collector-orientalists themselves, such as the 17th-century Bible translation in which Golius and Warner were involved, or the translation work undertaken by generations of Leiden orientalists on behest of the States-General in The Hague (which also enriched the Leiden library with a extensive collection of what were clearly archival documents). The same is true for private papers and archives bequeathed by scholars to the Leiden library. They all document aspects of contacts and trans-cultural interests between East and West. Apart from these exceptional materials, randomness of the changing market conditions through the centuries must have been a dominant selective factor shaping the Dutch collections as a whole, as must have been the limited means of most buyers, including the restricted budgets of modern libraries. That is not to say that predilection here and there of the individual collector/buyer did not leave any imprint: the 17th-century collection of the *Legatum* is relatively rich in lexicographic and historiographic texts: both were essential for the development of orientalistic scholarship in the

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early Republic, relatively new to the knowledge of Turkish and the history of the Middle East and beyond. Works on religion and Islamic ethics are richly represented in almost all sub-collections. This may reflect both the highly theological interest of the pre-modern Dutch universities—many of the early orientalists were also theologians—and the relative abundance of such works on Ottoman book-markets for the benefit of *ʿulemā*, *imām*s and *medrese* students. The considerable number of letters, documents and epistolary manuals in all sub-collections, may also partly be caused by the availability of original documents issued by Ottoman authorities to Dutch subjects, and the importance of samples and epistolary hand-books for Ottoman officialdom. The relative high quantity of works on history, geography, the pilgrimage and the the *futuwwa* brotherhoods and guilds in the 20th century is largely due to the special interests of Franz Taeschner who published on these matters (and, being a rich man, could aford to indulge in specialised purchases). The abundance of works on Ḥanafī jursiprudence, religion, mysticism and the *ṣūfī* orders may have been influenced by the extensive availability of such works after the closure of *medrese*s and *tekke*s in the 1920s in Turkey (of which in particular the locally-buying Fatatri seems to have profited). Genres far less well or hardly at all represented in the Dutch collections are works on musicology, sexuology, horsemanship, bowmanship, agriculture and arboriculture, and records/manuals for sea captains such as logbooks and signalbooks. Works on mathematics, zoology and veterinary science, technology (such as architecture or mechanics), and mineralogy are completely lacking. This may again reflect the lack of importance attached to such works in traditional Ottoman culture as well as the limited readership/use for such works. Selectivity in the purchase policies of public institutions, if they existed at all, are rarely documented: an exception is Amsterdam UB, Hs. Cn 12, which is accompanied by letters which clearly show that in the early 1920s the Leiden University Library was not interested in acquiring manuscripts 'of insufficient importance', meaning perhaps not containing complete texts or good-looking manuscripts or famous, or on the other hand rare, works of literature, even if the costs involved were negligeable. (During the 1920s only six manuscripts were apparently found important enough by the Leiden *interpres* and worthwile acquiring; two of these were bought from from book-sellers.) Financial means of public institutions were limited at all times, with the exception perhaps of the 1960s and early 1970s, when the Leiden University library did not encounter much trouble in raising government funding for the purchase of the so-called 'Sultan's Library' (from Mrs Akkut in Istanbul) and the Taeschner collection.

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As regards the age of the manuscripts: most items with main Turkish texts had their origin in the 17th, 18th and 19th centuries. The oldest (datable) manuscripts are Or. 517, and Groningen, UB Hs. 474, both dating from the 14th century, and both of non-Ottoman origin. Manuscripts with Arabic and Persian main texts, to which Turkish fragments were added later, often were older: four date from the 13th, five from the 14th, and 25 from the 15th century. Interesting is also the other extremity of the time-line: manuscripts continued to be produced well into the 20th century—handwritten texts have perhaps only become rarer with the introduction of personal computers on a massive scale also in the Middle East—but no longer for the book-market but rather for private use as teaching material or copybooks. Some texts in this late category seem to have been copied from printed books, the first of which had already appeared in the Ottoman Empire in the 18th century. Printed books were, at least before the end of the 19th century, not less expensive than hand-written texts, and this may have contributed to the long continuation of copying by hand. The category of late texts includes, interestingly, autograph neat copies made for printers (but apparently not always accepted by them—an example may be Or. 26.046, a late 19th-century autograph of a *meṣnevī* on the martyrdom of Ḥusayn). Another interesting category is manuscripts produced shortly before acquisition. This allows us insight into the state of the book-trade at various specific periods, in particular into the types of works available during such periods. Quite a few of these works have become rare or were never seen again. Examples of such rare/unique works are Mülhimī's *Şehinşāhnāme* (Or. 730), a rhymed work on the reign of Sultan Murād IV (ruled 1612–1640), dedicated to the sultan and written a year or two before the dedicatee died—this may have caused a drop in sales and threfore in copies (our copy dates from 1639–1640). It was bought by Warner in, probably, Istanbul one or two decades later. Another striking example is the chronicle/autobiography by Kabudlı Vaṣfī Efendi (Or. 1551), written in 1249/1834, and already in Leiden five years later.

A not unimportant aspect of manuscripts is their outward aspect. A fairly number of the manuscripts in our collections are preserved in their original bindings, sometimes richly tooled and decorated with gilt motifs. A few texts are provided with tables, diagrams, and (rarely) maps, an even smaller number are illuminated and/or illustrated. The existence of such items in collections could reflect the taste/choice of original collectors: the university libraries, as were the scholars-collectors who were the source of many of their acquisitions, particularly before *c.* 1850, seem to have always been more interested in the texts themselves rather than the visible

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aspect and art-historical quality of the items involved. Private collectors such as Hotz and Willet may have decided to buy Turkish manuscripts for this reason only—their libraries comprise one item each and both have miniatures of high artistic quality. The same undoubtedly is true for museums which like to display manuscripts rather than lend them to readers for perusing texts: examples are the Ethnographic Museums of Leiden and Rotterdam which purchased small collections of miniatures and richly illuminated texts.

The Dutch collections as a whole, then, represent a plethora of works in a plethora of genres and formats, and produced during during six centuries. The three works best represented are (1) *Tuḥfe-i Şāhidī*, a rhymed Persian-Turkish dictionary for schoolboys; (2) the *Vaṣīyet-nāme* by Birgili Meḥmed Efendi, a succinct Turkish version in simple language of his (Arabic) manual on Islamic dogma and the duties of Muslims; and (3) the *Mevlid* by Süleymān Çelebi, a rhymed work on the birth and in celebration of the life of the Prophet. Of the former work, 24 copies are kept in our collections, as are two commentaries on the work. Of the *Vaṣīyet-nāme* 21 copies are preserved together with four commentaries and one rhymed version. Of the *Mevlid* 16 copies are preserved as well as one commentary on it. This probably, again, reflects the popularity of the three works in historical days. The *Mevlid* indeed is still widely recited in Turkey today. On the other side of the scale: our collections contain a surprising number of rare and unique—at least hitherto undocumented (but not necessarily also revelatory or startlingly original)—works—I have touched upon some examples above. These occur in all collections, both old and modern. Even a recent collection, that gathered by Mrs Acker-Van Eijk in Istanbul from 1951 onwards, and acquired by the Leiden University Library in 1996, comprises autograph works on a, seemingly undocumented, Istanbul *tekke* written in the first decade of the 20th century (Or. 23.659 and 23.661) as well as an equally undocumented rhymed grammar in an autograph written in 1175/1761–1762 (Or. 23.671). Documentation is a keyword here: the bibliography of Turkish literature in its widest sense produced during the manuscript age is far from complete and cataloguing of large manuscript collections such as those kept in the Süleymaniye Library in Istanbul or the University Library of Cairo, to mention only two, is fragmentary (in the former case) or non-existent (in the latter). This catalogue—it goes without saying—strives to contribute to such a bibliography.

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V. *Readership and Use, Past and Future*

The materials here described, as said above, are available to the reading public for perusal. To what extent does the reading public make use of that possibility? From early days there has been the recurring idea that not so much the public should come to the reading rooms and read, or look at displays, as that it was a special task of the librarians to do something with the acquired texts, and preferably edit and translate these texts and make them accessible to a scholarly, perhaps in a few cases also wider readership. When the function of *interpres* was created in he Leiden library in the early 18th century it seems that, in fact, one of his main tasks was to publish as many texts as possible represented in the manuscripts of the *Legatum*, if not, indeed, all of them. This idea was rather far-fetched and seems to have paralyzed the consecutive *interpretes* almost completely. Nothing much happened after Golius had begun to take his task as editor/translator seriously in the 17th century. Only from the late 19th century new editions, facsimiles and/or translations of texts in Dutch collections were published: examples are Or. 419 (by A.Th. Houtsma in 1902), Or. 894 (Buğra Atsız in 1977), Or. 917(1) (Joseph Matuz in 1968), Or. 1551 (translation by Jan Schmidt in 2002), Or. 1553 (F.N. Uzluk in 1954), Groningen UB, Hs. 488(1) (K.R.F. Burrill in 1970), or were Dutch manuscripts used for editions or scholarly articles and monographs. There was a clear preference here for rare/unique works. Only recently, in 1997, on the other hand, was the popular *Tuḥfe-i Şāhidī* edited (on the basis of Or. 148) and thoroughly analysed, despite its importance for the language education in the Ottoman Empire from the 16th century onwards. Much remains to be done, both in the way of editions/translations of texts, and the exploration of them in the study of the historical Turcophone culture, particularly that of the Ottoman Empire. An important and hardly explored source is the personal scrapbooks (*mecmūʿa*s) which are richly represented in the Leiden University Library collection. These in a unique way connect historical individuals with their historical milieu, their work and intellectual interests and activities. For the contacts between East and West, furthermore, the aforementioned papers and archives bequeathed by Dutch orientalists as well as official letters collected in *inşā*works or preserved in original copies, either sent to The Hague or issued to Dutch travellers, wait to be further examined. But there is much more: materials for historical, linguistic, literary, calligraphic, and other studies abound, as is shown in the tables above. This catalogue hopes to be useful as a key for locating and identifying the sources necessary for future scholarly activities of whatever kind.

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POSTSCRIPTUM

After I wrote the Epilogue, the Leiden University Library obtained two manuscripts collections: one from the private library of Barbara Flemming (nine manuscripts described under Or. 26.264 to 26.272) and another who had belonged to Robert Anhegger (six manuscripts, Or. 26.615 to 26.620). The latter also left his, mostly, scholarly archive to the Leiden library (Or. 26.621).

The manuscrips of both collections had all, probably, their origin in Turkey and mostly contain texts in Turkish. The manuscripts that belonged to Flemming are various in genre: five are mainly concerned with Islamic religion, magic and the history of the first four caliphs; three contain poetry, among them two *divan*s (one of which is a rare copy of the poems of the 16th-century poet ʿAbdulvehhāb of Elmalı) and a romance in *mesnevi* rhyme. One manuscript contains a copy of the popular *Pandnāma* attributed to ʿAṭṭār with a Turkish translation and Persian-Turkish vocabularies. Four of the nine manuscripts are miscellanies that contain more than one main text. In a way, this collection combines some main trends by which Ottoman *Schrifttum* is characterized: a dominance of multi-text volumes and a dominance of texts on religion, of poetry and of a lively interest in Persian literature among Ottoman literati. The manuscripts were, as far as we can see, mostly produced in the late 17th- to early 18th centuries; one was copied in the 16th and another in the 17th century. A few manuscripts show traces of 19th-century Ottoman owners.

Of the manuscripts that belonged to Anhegger, four are of a legal nature. They contain a code of law (*ḳānūn*), collections of *fetvā*s and a collection of legal documents for the use of *ḳāżī*s. A fifth manuscript, a copy of an Arabic work on grammar, has only one line, a copyist's verse, in Turkish. Two of the manuscripts are, again, collective volumes. Three manuscrips were copied in the 18th and early 19th centuries. These manuscripts in a small way are a further contribution to our knowledge of Ottoman-Turkish literary culture and—and this is in particular true for the Anhegger archive—to scholarly contacts between West and East; Anhegger spent most of his life in Turkey, was married first to a woman of Jewish-Gallician origin, and, later to a Turkish woman, adopted the Turkish nationality, taught German to Turks, and did research into various aspects of Ottoman history. These aspects are documented in detail in his archive.

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INDEX

1. *General Index*

Numbers indicate press marks in various collections, alphabetically arranged under the cities in which these are housed and the names of the institutes respectively; 'Introduction', refers to the introductions of the consecutive chapters devoted to these institutes; further abbreviations used are: 'Acad.' (*Koninklijke Academie van Wetenschappen*, 'Royal Academy of Arts and Sciences'); 'AHM' (*Amsterdams Historisch Museum*, at present the Amsterdam Museum); 'BPL' (*Bibliotheca Publica Latina*); 'IISH' (*International Institute of Social History*); 'KB' (*Koninlijke Bibliotheek*, 'Royal Library'); 'MM' (*Maritiem Museum*, Maritime Museum); 'MMW' (*Museum Meermanno-Westreenianum*); 'NS' (*Nederlands Scheepvaartmuseum*, 'Netherlands Maritime Museum'); 'MV' (*Museum Volkenkunde*, 'Museum of Ethnology'); 'UB' (*universiteitsbibliotheek*, 'University Library')—'Amsterdam, UB', refers to the University Library of the University of Amsterdam, not to that of the 'Free University' in the same city—'WM' (*Wereldmuseum*). Manuscripts marked 'Leiden, UB Or.' with number, are found in the chapter on the *Legatum Warnerianum* (in the Leiden University Library), Addenda. Numbers printed in bold indicate titles or content descriptions, or genre of works contained in MSS of the collections as well as authors of such works.

ʿAbdulʿazīz, Sultan: Rotterdam, MM P2316
ʿAbdulbāḳī Efendi, Laʿlīzāde: **Utrecht, UB Hs. 16 B 15**
ʿAbduleṣīm Aḳ ʿAbalı b. Ḥüseyn (copyist): Leiden, UB Acad. 49
ʿAbdulḥamīd I, Sultan: Amsterdam, NS A.4898(14–15)
ʿAbdulḳādir b. el-Ḥācc İsmāʿīl (MS owner): Leiden, UB Or. 6292
ʿAbdulkerīm b. ʿAbdurraḥmān ez-Zilī: **Utrecht, UB Hs. 16 B 16(2)**
ʿAbdulkerīm b. Nuʿmān (copyist): Leiden, UB Acad. 152
ʿAbdullāh Çelebi (calligrapher): **The Hague, KB Hs. 135 K 4(3)**
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ʿAbdulvefā (poet): Leiden, UB Or. 26.269(6)
ʿAbdulvehhāb of Elmalı, Vāhib(ī), Vāhib Ümmī, Vehhāb(ī): **Leiden, UB Or. 26.272**
ʿAbdurraḥīm (*muftī*), Leiden, UB Or. 26.615, 26.617

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ʿAbd ar-Raḥmān al-Qazwīnī Khaṭīb Dimashq: **Leiden, UB Or. 211**
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Aḥmed Naʿīmī, es-Seyyid: Utrecht, UB Hs. 16 B 18
Aḥmed Paşa: Groningen, UB Hs. 490; Leiden, UB Acad. 46(1)
Aḥmed Paşa, Köprülü(grand vizier): Leiden, UB Or. 26.621
Ahmed Vâlâ Nûruddin (Vâ-Nû): Amsterdam, IISH
ʿAjamī *madrasa* (Aleppo): Utrecht, UB Hs. 1 E 19
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Akkerman: Leiden, UB Or. 26.617
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Communist Party (of Switzerland): Leiden, UB Or. 26.621
Companions (of the Prophet): Leiden, UB Or. 26.268
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evrād: Leiden, UB Or. 26.269(1)
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Fegan, Latife: Amsterdam, IISH
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Ferro (consul): Leiden, UB Acad. 97(11)
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Galata (Istanbul): Leiden, UB BPL 3273; Utrecht, UB Hs. 16 C 1,2
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Ḥadīḳat es-suʿadā: Rotterdam, WM 60948
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Hasselt, J.A.K. van (navy officer): Amsterdam, NS A.4898(16)
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Hofman, Henri Franciscus: Utrecht, UB Introduction
Hoier, Hans (captain): Amsterdam, NS A.4898(15)
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Horst, Herman van der (MS owner): Leiden, UB Acad. 86; BPL Introduction
Hosea, the Book of: **Amsterdam, UB Hs. VI H 2, p**
Hottinger, Johann Heinrich (MS owner): Groningen, UB Introduction, Hs. 484, 488
Hotz, A.P.H. (MS owner): Leiden, UB Hotz Introduction; Rotterdam, WM Introduction
ḥüccet: Leiden, UB Acad. 87(3); Or. 1670–1671. Or. 26.618; Utrecht, UB Hs. 16 C 2
Hüdāʾī (ʿAzīz Maḥmūd): **Leiden, UB Or. 26.264**
ḥükm-i hümāyūn: Leiden, UB Acad. 87(3); Utrecht, UB Hs. 16 C 2
ḥükm-i şerīf: **Amsterdam, UB Hs. Diederichs 136 G 1, 136 H 1**; Leiden, UB Acad. 87(3); **Rotterdam, MM P2316**
Hungary: Amsterdam, UB Hs. Diederichs 9 U
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Ḫurşīd-nāme: **Leiden, UB Or. 26.270**
Ḥusāmzāde: Leiden, UB Or. 933
Ḥusayn (son of ʿAlī): Utrecht, UB Hs. 16 B 14(5)
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Ḫuṭbe-i Kürsī: **Leiden, UB Or. 20.193**

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İskender (*ẕū l-ḳarneyn*): Amsterdam, UB Hs, Cn 12(1) Leiden, UB Acad. 45(2)
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Jabrāʾīl (Gabriel): Leiden, UB Acad. 140; Rotterdam, WM 68276; Utrecht, UB Hs. 16 B 14(3)
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Ḳarfetānzāde (? MS owner): Groningen, UB Hs. 489
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ḳāżī and the learned thief, story of: **Leiden, UB Or. 26.618(3)**
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Koşay, Dr Hamid Zübeyr: Leiden, UB BPL 3273
Koschaker, Paul: Leiden, UB BPL 3273
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Kramers, Jan hendrik: Amsterdam IISH
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Kraus, Werner: Leiden, UB BPL 3273
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Kraus-Karge, Ilse: Leiden, UB BPL 3273
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Latin inscriptions: Leiden, UB Acad. 97(11)
Lauerman, Sirick (captain): Amsterdam, NS A.4898(14)
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Lecoy, Chevalier de (Prussian envoy): Amsterdam, UB Hs, Diederichs 136 G 2
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Luṭfī, Molla: Leiden, UB Or. 958
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Mā ḥażar (*-i muʿālacāt-i ṭayyibe*): **Utrecht, UB Hs. 16 B 21, 16 B 23**
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Mahdī Khān (consul): Amsterdam, UB Hs. Cq 55a
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al-Maqrīzī, Taqī ad-Dīn Abūl-ʿAbbās Aḥmad b. ʿAlī: Utrecht, UB Hs. 1 B 8
Marcquis, Willem (merchant): Leiden, UB Acad. 87(3)
al-Marghinānī: Utrecht, UB Hs. 1 E 19
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Maʿrūżāt: Leiden, **UB Or. 26.615(2)**
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Maṭālīʿ al-anẓār: **Leiden, UB Or. 933**
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Meḥmed, Sultan: Amsterdam, UB Hs. Cn 12(2)

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Meḥmed Efendi ʿĀşıḳ Paşalı (shaykh): Rotterdam, WM 68276
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Rolland, Romain: Leiden, UB Or. 26.621
Rome: Leiden, UB BPL 3273; Rotterdam, MM H336(3)
Rosenberg, Hans: Leiden, UB BPL 3273
Rossi, Dr. Charles (*inspecteur sanitaire*): Amsterdam, UB Hs. Cq 55a
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Ruhi Su: Leiden, UB Or. 26.621
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Ṣāliḥ Efendi of Üsküdar (shaykh): Rotterdam, WM 68276
Ṣāliḥ Refīḳ, es-Seyyid (MS owner): Leiden, UB Or. 26.265
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Selīm I, Sultan: Leiden, UB Or. 854
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Selim Bey: Leiden, UB BPL 3273
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Sertel, Zekeriya: Amsterdam, IISH
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Şeyḫoğlı Muṣṭafā: **Leiden, UB Or. 26.270**
Seyyid: Groningen, UB Hs. 490
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Shāfiʿī, Imām: Leiden, UB Or. 26.270
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Sinān Paşa, Frenk: Groningen, UB Hs. 486
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Sülker, Zekeriya: Amsterdam, IISH
Şulu Ot: Utrecht, UB Hs. 16 C 2
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Taurus Express: Leiden, UB BPL 3273
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Tekfurdaġı (Tekirdağ): Utrecht, UB Hs. 16 C 1
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Türkiye İşçi Partisi (*TİP*): Amsterdam, IISH
Türkiye Komünist Partisi (*TPK*): Amsterdam, IISH
Türkiye Yazarları Sendikası: Amsterdam, IISH
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Usṭuvānī Meḥmed Efendi, Kitāb-i: **Rotterdam, WM 72963**
Usṭuvānī Meḥmed Efendi Dimışḳī (preacher): Rotterdam, WM 72963
Uṣūlī: **Groningen, UB Hs. 490**
Üveys, el-Ḥācc (*ḳāżī*): Leiden, UB Or. 981
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